

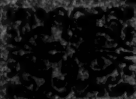
# THE ARTE OF CHRISTIAN SAYLING.

OR

A countermaine newly written on  
the wordes of the Prophet Da-  
uid in the 33. Psalm.

By I. W.

*Cast thy burden upon the Lord and he shall support  
thee; he will not suffer the righteous to fall for  
ever, and thou O God shalt direct them down  
into the pit of corruption.*



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THE NEW  
OF CHRISTIANITY  
SAVING

According to the  
of the Lord  
in the year 1521

of the Lord  
in the year 1521  
of the Lord



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The Epistle Dedicatorie.  
To the right worshipfull Maister

*Oliver. Cromwell* Esquire health

honor and happi

nelle:



He Poets have prognosticated of an age, which they epitize; *memoria, durans: stercus, stercus, harde, and rockie.* The scriptures have prophesied of a time, when in *Charnie*, should war

*Math. 24.*

*Tim. 2. 3.*

*Genes. 18.*

*Genes. 18.*

*Alex. 2.*

*Alex. 1.*

*Alex. 28.*

*Job. 31.*

cold, men should be coueto us, and louers of themselves. And experience hath proued these to be the dayes of *viurie, Simony, deceit, oppression, theft, and want of charge, yet Abraham was full of hospitalitie: Lot receiued strangers: Chronos and Polymus had the surnames, of benefactors. The Barbarians had pittie on the seabeaten traoulers. And Iob would not let the stranger lodge in the streete, but sette open his doores to him, that wente by the way. Yea saith he, if I restrained the poore of their desire, caused the eyes of the widdow to faile, ate my morsels alone, and not fede the fatherlesse. If I with held the hirelings wages, got goods by oppression, or let the naked perish for want of clothing. then let thistles grow in stead of wheat, cockle instead of barley, my arme fall from my shoulder, and bee*

# The Epistle Dedicatory.

- broken from the bone. But the Mimick  
could tell, that some compassionate prince  
dissembler shall find mercie. The libe-  
rall shall haue plenty, and the wateres raine  
Esay. 58. Mercies said that true riches were *for indigen-*  
*tibus largiri*, to feede the hungry, lodge the  
wanderer, and clothe the naked. God desired  
076.6. Christ blessed and the Saints practised, mer-  
cy. Iohn's sermons were all for loue, Peters  
commendations for hospitalitie: Timothee's charges  
for good workes: Moses' counceils for iudice,  
Eccles. 44. Paoles exhortations for loue and charity. Now  
Ier. 30. 17. the (right worshipfull) this small trowle of chris-  
tian, (saying prech forth to try the larges  
Gal. 3. of censuring seas, hath presumed vpon your pa-  
tronage (the true supporter of power) to pro-  
tect it against the raging affaires of the peuis  
pirat. Being emboldened therunto by your loue  
to learning, hospitalitie to strangers, beneficence  
to neighbors, piety to kindred, piety to the pore  
Tim. 1. 6. & bounty vnto al, whose beginnings it blesseth  
Deuteron. 10. whose proceedings it praiseth, & whose continu-  
Rom. 12. ance it confirmeth vnto the day of your  
Co. 3. annuall in the heavenly haue  
of eternall happinesse.
- Your worshipps to command
- JOHN HILL.

## The Epistle

# The preface unto the Christian

## Reader?



Сот. 9. 24.

## Lucian in Caronte.

**August.**

Seneca.

Epist. 59.

•xM, laV  
w. l. q. cil

27.7.19

1. 1911

## The Epistle

quickely come and quickely gone. Theophrastus complained of the breuitie of mans life. The Indians could not shew an olde man. Quintilian made it but a day, the Psalmist but a watch in the night. Pindarus but a dreame. Sophocles but a breath Demetrius but the very prickes of time, let us then remember our selues and consider, vita quæ sit puncto minus hostis, quam sit malus antiquius, quâ falsa voluptates. How this life is most short, the Diuelt most cruell, pleasure most vaine, honour most deceitfull, and riches most perillous: but for those that saile for heauen the promises, are most cōfortable performances, most admirable, and all good without compare, whose King is diuinitie, whose law is charitie, and whose end is eternitie. Wherefore let vs hast vnto our haue. Secondly it is brittle, and soone broken: like flame soone kindled, like a sparke soone quencht and like a reede soone broosed. Ananias and Saphira died suddenly being rebuked. Gallion while he was barbing. Philemon while he was laughing. Sophocles ioying. Hely sorrowing. Domitius after eating. Anacres drinking. Cleanthes fast-

Acts. 5.

Varianus.

Val. Max.  
lib. 9. 128

Plin. 7. 53.

Laertius.

ting

# to the Reader .

ring, Attila bleeding : Perseus watching  
and Bithon sleeping . Verely the earth  
beares not any thing more fraile then fee-  
ble man , not a misse compared vnto a ship,  
qui dum prospero vento, velis plenīs pla-  
cido maricursum peragit, saepe inspe-  
rato ac repente frangitur : that while  
the winds blowes fairly, and he sayles me-  
rily is overtaken by mischance and broken  
suddenly . Let vs therefore be alwayse in  
a readines: it is Christs commandement the  
Poets counsell: & reasons rule, watch saith  
Christ : viue memor mortis saith the Po-  
et lūe mindfull of death: for saith rea-  
son.

Fata manēt ōnes, ōnes expectat avarus,  
portitor vt turbz vix satis vna ratis, mus  
Tendimus huc ō nes, metā propesa (vnā  
omnia sub leges mors vocat atra suas (ad  
All men must dye were they as strong  
as Sampson, rich as Dives, faire as Abso-  
lon, wise as Salomon, zelus as Elias, god-  
ly as Dauid and old as Adam . But when,  
where, or how, to day or to morrow, by sea  
or by land, by fire or by sworde, who can  
tell?

Mille modis lethi miseros mors vna fa-  
Death

Math. 27.

Make. 25.

Persuiis.

Chilo.

Vid ad

liuium.

## The Epistle:

- Death hath a thousand wayes to souer  
 upon. By sudden death as vpon Pindarus  
 by poyson as vpon Socrates; by strang  
 fire as vpon Hadab and Abing; by water  
 as vpon Pharaoh and his host; by earth as  
 vpon Chorah and his company. By the  
 halter as Achitophell, by the sword as  
 Saule, and therefore let vs bee rea-  
 die.
- Thirdly as the shippe is hindered by  
 contrarie windes, ouermuch loading, and  
 unskilfull ayding from arriuing at the wi-  
 shed haunc: so is man by vaine pride, mor-  
 dinate loue, foolish feare: heauy sin: blinde  
 ignorance, and an unbeleeuing heart stay-  
 ed from attaining his desired haunc. For  
 pride and vaine glory bitw the Angells  
 from heauen, made shipwracke of Adam:  
 ouerthrowed Herod: and threw Naba-  
 chodonasor from the sterne. It confoun-  
 ded Babel: condemned Capernaum, and  
 made Senacharib an example, for all shal  
 behold him to be godly. It infected Christs  
 disciples: it destroyed Corach: Amani:  
 Absolon, Adoniah. It is the marke of  
 Antichrist and it hindered the scribes and  
 Pharises from heauen because they loved  
 the

# to the Reader.

the prayse of men more then the prayse of  
 God. It vniustified the Pharisies: descri-  
 eth false Apostles: and vnmasketh Hypo-  
 crites. It is like a rocke that will breake Iohn. 12.  
 our ship: a winde, that blast eth our fruite: 43.  
 and a thiefe, that will steale our goods, com-  
 pared by Seneca to a whirlwind: by Plu- Luk. 11.  
 tarch to a bladder: and by Austine to Cor. 2. 10  
 smoke. The scripture saith, there glory,  
 is there shame, yea that of all thinges it is  
 most miserable. For sequitur superbo  
 Victor a tergo deus: God resisteth the  
 proud, conquers the haughty: and will one day  
 bring there stinking bodies, magno furore  
 from there nastie sepulchers. Let not  
 therefore the wise man glorie: in his wise-  
 dome: the strong man in his strength: nor  
 the rich man in his riches. But let him  
 that glorieth glory in the Lord, before whose  
 Dauid would not be examined. Job was  
 cast downe, Elias hid his face, and Abra-  
 ham called himselfe dust and ashes, yea Ier. 17.  
 man is vanity: the heart wicked, and the  
 bendens vncleane: strike therefore saile,  
 lest this winde do catch thee, of Iob. 15.  
 The second contrary winde is inordinat  
 love of riches, pleasure kindred, and friends  
 The

## The Epistle

*The first hindred the bidden guests flood  
 Achan, killed Ahab, And hanged Iudas:  
 it is birdlime, a net, and strong wine, conu-  
 tionsnesse is compared to a thirsty droppe:  
 vglé monster, rauening harpy, drowning  
 fire and a violent flood, called by the Poets  
 the mother of mischase, the head of all euill  
 mater scelerum and what not? By the  
 Philodid. Philosopher: elementum malorum, the  
 Apollod. choise citty of sin, the element of euill. Ri-  
 ches are compared to a runagate seruant  
 Cland. 2. to an Egle, to nothing Fortuna vitrea est  
 Timon. dum splendet frangitur fortune for time  
 is like glasse beautifull but bricke.*

*The marchant bragging of his wealth  
 is puffed up: when as of times the wind  
 will make claime vnto his good, and be lord  
 of his trafique, Set not therefore thy hart  
 Antipha- upon riches, loue not the world, and beware  
 nes. of conuitionsnesse for the conuitions man is  
 like fire, the grane, an hell that neuer haue  
 enough, like the wolfe, the hogge, and the  
 dog. that following two men leaues the stran-  
 ger, and cleaues vnto his master: so the  
 worldling for sakes Christ and follows man-  
 mon, as Gehazi, that to gette the mony  
 lost his master: and what shall it pro-  
 fite*



## to the Reader.

*teete thee to win the world and loose thy soule.*

*The second hundred Essay: Diues; the Epicure. It led Dauid to wantonnesse, Sam. 2. 11. Salomon to idolatry, Sampson to vanity: Herod to cruelty, Not to reckon vp Kings. 1. 11. Sardanapalus: Antronie: Mecenas: Caligula: Nero: Heliogabalus, is hindred Iudge. 16. Vlisses companions from sayling towards there country. It is Hesiodes Pando Marke. 9. ra, the Diuels baite, and the soules enemy Inde adspice late florentes quondam luxus quas verteret vrbes: quippe nec ira deum tantum, nec tela, nec hostes: quantum sola nocet animis illapsa voluptras. It changed Rome: burned sodom: Silius. 15. vanquished Babilon, and destroyed Israell. It turnes men into beasts, women into swine and makes all worse, asino vel cane, then the dog, or the asse.*

*The third hundred the Pagan from baptisme the Papist from verity: Ely from pietie It is aries quo murus Euangelij quitur: the Rame that shakes the walles of the Gospell. These are our goods, our treasury, our selues. Jonathan will hazard himself for Dauid, Hercules goes to hell for Theseus*

Christos.  
Hom. 5. 18.  
Hieron.  
ad Heliad.

## The Epistle.

Thersens: Damon &c for Pithias and  
 among the Egyptians, there was a kind of  
 friendship of those that would die together,  
 yet our christian viage must breake all licet  
 parvulus in collo pendeat nepos, licet  
 sparso crine et scillis vestibibus ybera, qui  
 buste nutriat, mater ostendat, licet in  
 limine pater iaceat: percutatum perge  
 patrem, siccis oculis ad vexillum cru-  
 ciscuola. Neither father nor mother.  
 son nor daughter, kinsman nor friends must  
 keepe vs from Christ. Abraham will loose  
 Isaac for God. The mother the seven  
 children in the Machabes, the disciples leaue  
 all for Christ, and Paule will die for the  
 name of Iesus. But Tamerus for his bro-  
 thers loue will chang his religion, Iulians  
 treasurer for his masters sake abandon his  
 profession, ye Pilate for the loue of men will  
 condemne euen Christ himselfe. Hawbeit  
 it shall not alwaies reser unpunished. Hely  
 brake his necke: Pilate killed himselfe, Ta-  
 morus was his owne hangman, and Iulias  
 Treasurer died suddenly vomiting out his  
 blood. Yet all this is nothing to that fear-  
 full repulse Christ shall giue them at hea-  
 uen gates. I know you not, for hee

Math. 10.

Math. 9.

Act. 21.

John 10.

2. Tim. 11.

1. Cor. 11.

1. Tim. 11.

1. Tim. 11.

## to the Reader.

that denies him before men, him will  
Christ deny before his Father that is in  
heaven.

The third contrary winde is feare of  
povertie: persecutions: punishments: veni-  
ning: rayling: scorning: whipping: Impriso-  
ling: banishing: killing, all which are inci-  
dent to christian saylers. For the Church is Math. 10.  
Noe and it must be tossed her poeſie  
facere bonum et habere malū to doe  
well but to haue ill, and her colour shall  
be blacke, and cannot be changed. A god-  
mans life is no life but calamity, Ia- Heb. 11.  
cobs dayes were few and euill. Abra-  
ham was tossed from poſt to piller: the Greg.  
ſaints ſuffered all kind of miſery: yea Chriſt  
himſelfe, non exiit ſine flagello, qui ve-  
nit ſine peccato, he muſt not depart with-  
out whipping, that came and lived without  
ſinning. This hindred many from ſayling  
after Chriſt, as Ciprian reporteth. The  
Theater relateth, and the Tripariſie recor-  
deth, Iewes, and Gentles, Grecians, and Bar-  
barians. Liberius Spiera, Nichomachus  
This made Aaron to make the Idolatrous  
caſſe. Nichodemus to come by night vnto  
Chriſt. Peter to denie his maſter. Origen to  
offer

## The Epistle

offer to an Idol, and Damascet, to worship Mahomet, howbeit Christ must enter by the crosse into glorie, his followers by afflictions in to heauen, and they which endeuour shalbe blessed and receiue the crowne of life.

- The second hinderer is the greatnesse of the Load: and of all the burdens that euer man did beare, sin is the heaviest, like a milstone about our necks, a masse of lead about our feet, a rocke of stone upon our heads, and a mightie mountaine on our backes. So heavy as heauen could not hold it: Paradise not beare it: nor earth sustaine it, but hell must receiue Corath, Dathan & Abiram. The sinner is like a filthy stone, that cannot rowle, a blindfold mowle, that cannot see
- Decl. 22  
and a loaden asse, that cannot goe, and therefore must needs be hindered. Purge the this filth, cast away this vail, and disburden thy shippe. The auncient gamesters would wrestle naked: David would not fight in
- Sam. I. 57.  
Saules harness: and hee, that useth masleries, abstaineth from all thinges, that may hinder him. Behold Christ came to beare thy burden, vnlod thy vessell, and ease thy shippe, He was made the son of man, that
- Cor. I. 9. 25  
thou

## to the Reader.

thou mightst be the child of God, he was lay-  
ed in swaddling bands, that thou mightst be  
loosed fro the bonds of sin. He was wrapped  
in ragged clothes, that that thou mightst be  
cloathed with his righteousnesse innocency  
He was poore that thou mightst be rich: A  
stranger that thou mightst be sure of an hea-  
venly citie. Hee payed tribute that thou  
mightst be free from the tribute of hell. Hee  
was dehailed, that thou mightst be exalted,  
accursed, that thou mightst be iustified: con-  
demned, that thou mightst be saved: Died,  
that thou mightst live: and calles for enery  
one that is weary and heavy laden to come  
vnto him, and he will ease them.

The third hinderer is vnskillfulnesse in  
the carde, ignorance in ayming, and Math. 11.  
28.  
rudenesse in guiding: for by this meanes,  
he may roane at random, misse the haven,  
and hinder his iourney: Blinde Sampson  
cannot smite the Pillars vnlesse he be guided  
nor Saule Damascus vnlesse he be directed  
but if the blind leade the blind, both fall in- Iudg. 16.  
to the ditch, and may be drowned. Not Acts. 9.  
vnlike vnto this temporall blindenesse is  
the spirituall darkenesse of ignorance  
and infidelitie. For the ignorant goe  
they

## The Epistle

- they know not whether, they walke in darknesse, they are very fooles, they are like the blind Sirians: they rowe among the enemies, and there voyage is distraction. Seek then for knowledge, Christ is the light: be skilfull in the carde, his word is the lanther: walke not in darknesse, Christ is the way, drowne not in error, his worde is the truth. To know God is life everlasting Ignoratiō scripturarum est ignoratio Christi: to be unskilfull in the scriptures, is to be ignorant of Christ. These are Jacobs ladder, Davids key, and will leade thee into all truth, without these thou art like the Samaritans looking for Lots house, the Iewes seeking for Christ, the Pilot rowing at the hauen but cannot hitte it. For the scriptures are our sword, ballace, rule, square & dore that opens to vs the knowledge of God and conducts vs to everlasting happinesse. Notwithstanding albeit the scripture be a candle that burneth most brightly and the sun that shineth most clearely yet they are not so vnto the blind, the hid, the dead, but only vnto him, whose darknes is inlightned, whose eares are unstopped, and whose eyes are opened, to heare, to see, to beleene the worde of truth
- Iohn. 1. 2.  
 Prou.  
 Iob. 4.  
 Iohn. 8.  
 Iohn. 12.  
 Iohn 17.  
 Iohn. 14.

## to the Reader.

truth. The Israelites heard the thunder but saw not God, the two disciples heard & saw Christ but knew not Iesus, before their eyes were opened. Infidelity is a stoe that must be removed, a clond that must be dispersed, & a death that must be quickened. He that is troubled with this disease hath hands without feeling, eares without hearing, & eyes without seeing. O then let vs aske, seeke, and knocke for faith. For faith is the inlightning of the mind: the victorie over the world: & the gate wherby God enters into our hearts it is the star that leads the wisemē to Christ the woman to her groat: and the Prodigall child to his father. It is the light: by which we walk: the life, by which we live, the sheild by which we are defended, & the Cinofura by which we sayle, without this we shoot besides the butte: run beside the goale, and row beside the banen.

Aug.

Iohn.1.5.9

Math.2.

Luke.15.

Cor.2.5.

Gennel.7.

Forthly as Noes Arke receined all kind of creatures: the ship beareth all sorts of burdens: so doth man all manner of miserie. For what is life but violence & grieve: the body but a sepulchre, the figure but fetters, birth but earth, and to live but to die, Homer calls man unhappy, Antiphanes death:

Eurip.

## The Epistle

stipendary Nazianzē a yace, of vnstabilitie,  
borne to labour, and brought up to miserie,  
euen pleasure breedes paine, welth woe &  
singing sighing, so that Menander prefers  
all creatures before man for happines, whose  
ioy is but sorrow, whose mirth is but grieft  
& whose whole life but wretched miserie:  
our cōfort is in God our goodnes Christ our  
captaine and heauen our happie haven.

Fiftly, as the ship is in continuall danger  
of waues, windes, gulfes, or rockes, so is mā  
life of sin, sickenes miserie, and misfortune,  
both sea and land water, and earth, all are  
full of mischefe, paine, trouble, ill, harme &  
hurt: in such sorts as the poets add these E-  
pithits to the sea and sayling, tēpestuous, boi-  
strous, froward, dangerous, as they that saile  
the sea can well recount the dangers of the  
same. But tentines more strangitiles giue  
the scriptures vnto man, as inordinate vni-  
cleane, couitious, wrathful, angrie, malicious  
cursed, proud, seditious, drunken, hating,  
murderous, yea what not? So that as a ship  
in danger of drowning must be helpt, by  
unloading, stopping, pumping or anchoring  
so must man in this perillous world. When  
Pauls ship was in hazard by tempest, they  
lightened

Colas. 3.

Gal. 5.

Acts. 27.



## to the Reader.

lightened the burden, eased the vessell and cast out the very tackling. And when thy ship is in daunger and loaden with the cares of the world, feare of death and pleasure of sin, thy remedy is to ease it by faith, repentance and good workes which Abraham Dauid, Peter, and the rest did.

Secondly the leaking shipe must be mended, and thy sinfull soule amended. The water will drowne the ship, and sin will smite a thy soul, water must be kept out by stopping and sin by resisting. for euery assent the soule giues to Satan, sin, the world and the flesh is like a fearefull rift in a crased vessell: Sinnes resemble great waues and close rifts: some being great and manifest, others close and secret. The first like mightie waues wil swallow vs up quickly the second like hidden rifts will sinke vs suddenly. Satan suggested, Eve delighted, Adam consented and all were drawne. Tecum prius ergo voluta hæc anime, ante tubas, galeatum sero duelli pœnitet.

Genes. 3.  
Iuuen. 8.

When the stead is stolne it will be to late to shut the doore, when the house is burnt to poure on water, and when the battell is done to put on harnesse. Stop sin in the thought

## The Epistle

resist it in the entrance, it is a serpent, bruse it on the head; a cocatrice, kill it in the egge: and a wolfe, distroy it in the litter. Sin is thy enemy looke vnto thy mates, a thiefe looke vnto the doores: a Dahia looke vnto thy soule: thy senses are thy porters, beware they be not beguiled. Be thy sins secret yet a secret stab will take away thy life: bee they hidden, yet hidden poyson will rob thee of thy selfe: be they small, de guttis minutis implentur flumina yet small drops makes great flonds and drown much ground and therefore stoppe it out betimes.

Aug.

Esa. 38.

Luke. 3. 9.

Tim. 1. 4.

Thurdly he must pumpe to ease the ship of water: and man repent to ease his soule of sin. Hezechias plague sore must haue a plaister of figges to draw the poyson from his heart: and thy pestilent sin a plaister of Gods word, to keepe the infections from thy soule. The dropsie body requires a sweate to purge out humors, and mans dropsie soule the feare of God to drine out sin. Naaman must he washt seauen times in Iordan to cleanse his body: and we be bashed seauen times in repentance to scoure our soules. The suffering stomacke must haue a vomit to helpe his bodie: and man true confession

## to the Reader.

feſſion to eaſe his ſoule. The ſickeſty body muſt keepe a diet to preſerue his health and the penitent man muſt abſtaine from ſin to ſane his ſoule, vnto which if he addex- Heb. 6. 18.  
ciſe of good workes he ſhalbe happie. 19.

Fourthly in danger the marriner will ly at Anker for his ſaſtie: ſo muſt man in the ſea of this world for his ſecuritie. His Ankers muſt be faith, hope, and prayer: the ground muſt be the Trinitie: then will the Anker hold, and the ground neuer faile: For we haue Gods promiſe & his othe that by two things, vvherein it is vnpoffible that God ſhould lie we might haue ſtrong conſolation, which haue our refuge to hold faſt the hope, that is ſet before vs, which we haue as an Anker of the ſoule both ſure and ſtedfaſt. And if God be with vs, let windes, wauers, rockes, ſin, Saſhan, & the world, fret, ſume, blow, all ſhall not hurt vs.

Sixtly, and laſtly: as the toſſed ſeaſea- ring man wearied with wauers, withered with wind ruſhed with rockes, and greened with guiſes wil make mirth and melodie at his ſafe arrinal in the earthly haue: ſo much more the chriſtian ſayler, whoſe ſhip is himſelfe,

## The Epistle

Heb. 11. selfe, whose windes, waues, gulfes, & rocks  
 are his prosperous, sinister troubles, tempta-  
 tions, transgressions, and whose haue is hea-  
 uen, which he viewes a far of, salutes out of  
 the sea, sighes after with heauie groanes, &  
 praise for dayly with matred eies, will re-  
 ceine with ioy, embrace with hymmes,  
 Apoc. 22. and retaine with enerlasting praise his ble-  
 ssed entrance in the happie heauens. How  
 willing where the Saints to die: Paule to be  
 dissolued, and Dauid to be with God? This  
 makes the good man dy singing like the swan  
 liue praying with the saints and crying  
 drawe me, drawe me with the Church,  
 O curramus, sequamur saith Ambros:  
 Curramus non passibus sed afflictioni-  
 bus saith Barnard let vs run, follow, sue,  
 here is not happynesse: let vs hast, post, saile  
 with hearts, with hands, with groanes, sobs,  
 and sighes, there is felicitie, where whā thou  
 arriuest, thou shalt haue Father Son, and  
 spirit to receine thee, Angels, saints, and all  
 the heauenty puiet, to imbrace thee, The  
 blessed Trinitie for Christ his promise to re-  
 ward thee, with a crowne, kingdome, thre  
 happie, heau: nly and eternall where paine  
 is neuer felt, groining neuer heard, sad-  
 nesse

to the Reader.

nes neuer scene and euill neuer feared: but  
there shall be youth without age: life with-  
out death, health without sickenes, and true  
felicitie for ener without end: the which we  
pray for, we labour for, and we saile for.

The way and method, I haue opened  
in this short treatise for a confir-  
mation of the rich, comfort  
of the poore, and conso-  
lation vnto all,







THE ART OF CHRISTI-  
an Sáyling.

Or,

A comfortable Treatise,  
written on these words of the  
Prophet David, in the  
55. Psalm, 22,  
23. Verses.

Cast thy burden vpon the Lord, and hee  
shall nourish thee: He will not suffer  
the righteous to fall for euer. And  
thou, O God, shalt bring them downe in  
to the pit of corruption, &c.



*Lus mouent exempla quàm*  
verba. Examples doe  
moue more the precepts,  
and a good life, then a  
good lesson. For, *Humani*  
*facilius ad benefaciendū, exemplis, quàm*  
*verbis, inuisantur.* Men are incited soo-  
ner

*qui bene dicunt  
mali agunt  
vocat deum  
sed diabolus*

*Gregory.*

*Origine.*

met by works, then by words and by  
 lines, then by lawes to do wel, Where-  
 fore *Dauid*, intēding to preferre a pre-  
 cept, first propounds his practise, be-  
 cause, *hæc iussita est, ut quod alterum fa-  
 cere velles, tute prius ipse incipias*. This is  
 the law of iustice, to practise that wee  
 would haue others performe, & to be-  
 gin that our selues wherein we would  
 haue others to go forwards: And hap-  
 py shalt thou be, if *Dauids* liazzard be  
 thy happines, his practise, thy presidēt,  
 and his cure in extremitie, thy care in  
 aduersitie, to cast vpon the Lord. For  
 being persecuted by *Saul*, hee wisheth  
 wings like a Doue, in the 6. verse. But  
*hac via non succedente*, preuayling not  
 this wayes, hee betakes him vnto his  
 prayers, and cries vnto the Lord in  
 the 17. verse; there is his practise: and  
 his soule was deliuered in peace, in  
 the 19. verse; there is thy warrant.  
 Now for thy instruction, this Psalm is  
 by the Greeks intituled, *ὕμνος οὐραν-  
 ος*. A Psalm of *Dauid*, to give in-  
 struction. Or, *ode didascalica*, wherein  
*Dauid*, or God by *Dauid*, playes the  
 master, and thou (if thou fearest God)  
 must

**Tremoli.**



most be the scholler. Or lastly *Maskilla*  
*Daniel* according to the Hebrewes, as  
 who should say, In this Psalme is con-  
 rayned, *Doctrina sine alienissima*. A  
 doctrine worth thy knowledge for thy  
 vnderstanding: and wee may adde a  
 practise worthy imitation for thy li-  
 uing. For when prosperitie on thy  
 right hand, shalt vpbraide thee with;  
*Quintus* alas thou art greater, and thy  
 glorie as the flower of the field: when  
 mayest thou cast this burden on the  
 Lord, & say with *Daniel*: Howeuer it be,  
 yet God is good. And when aduersity  
 shall demaund, *Vnde es*: thou art of the  
 earth, and to the earth thou must re-  
 turne. Corruption was thy mother, &  
 wormes are thy sisters. Thy dayes are  
 swifter then the weauers shuttle, and  
 for thy abiding, thou halt not whereon  
 to lay thy head: The cast this burden;  
 & can make it knowne with holy *Iob*,  
 that naked camest thou out of thy mo-  
 thers wombe, and naked shalt thou re-  
 turne. For *dant superi cuncta vel auferunt*. The Lord giueth, and the Lord  
 taketh away. And yet say with *Daniel*,  
 The Lord hath done great things, yea

*Sadel. in*  
*Psal. 32.*

*Esai. 40.*  
 6.

*Psal. 73.*  
 1.

*Gen. 3. 9.*  
*Iob. 17.*

14.  
*Iob. 7. 6.*  
*Matth. 8.*

20.  
*Iob. 1.*

20.  
*Pindarus*

*Psal. 127*  
 3.

*Psal.* 51.5

*Isai.* 64.

6.

*Gen.* 6.5

*Mat.* 12.

14.

*Phil.* 2.

30.

*Ephs.* 2.1

*Nehemi.*

4.20.

great things for vs already. Though  
vertue reiect thee with this question,  
*Qua semita huc accades?* it is a hard mat-  
ter to clime the tree of vertue, especial-  
ly for thee that art borne in sinne, and  
conceiued in iniquitie: whose righte-  
ousnes is like a filthie clout, and all the  
copitations of thy heart are prone to  
euill euermore: Yet cast this burden  
likewise vpon the Lord, and say with  
*David*, *Misericordia Domini plena est ter-  
ra*. The earth is full of the goodnes &  
louing kindnes of the Lord: and with  
*Augustine*, *Plus vult ille misereri, quam  
nos a miseria liberari*: The Lord is more  
willing to shew mercie, then we are to  
receiue it. And when vice shall inuade  
thee, with *Qua cautela huc recades?* thou  
art now in the custodie of sinne, and  
fettered with the bonds of iniquitie; if  
thou wouldest breake prison, or vn-  
loose thy fetters, thou must first binde  
the strong man. But alas, thou art  
weake, and not able so much as to wil,  
thou art dead in thy sinnes, and how  
wilt thou deliuer thy selfe? then cast  
this burden also vpon the Lord, and  
say with *Nehemias*, The Lord shal fight  
for

# Christian Saying. 3

for vs. And with *Paul*, If God bee with *Ro. 8. 31*  
 vs, who can be against vs? And with  
*David*, The Lord is my saluation, there- *psal. 3. 6*  
 fore I will not be afraid for ten thou-  
 sand that beset mee round about.  
 Though that heauen denies thee with  
*Quo iurulo introitum vindicas?* Alas, thou  
 art flesh; for what is of the flesh, is  
 flesh: but flesh and bloud cannot in- *Iohn. 3. 6*  
 herit the kingdome of heauen: Yet *I. Cor. 15*  
 mayest thou cast this burden vpon the  
 Lord, and say with *Bernard*: *Puto iam*  
*spernere me non poteris Christus, os de os si-*  
*bus meis, & caro de carne mea.* I know  
 that *Christ* my redeemer will not now  
 reiect me, that so dearly bought mee:  
 who for this cause became bone of my  
 bones, and flesh of my flesh, that he  
 might bring me vnto his heauenly Pa-  
 radise. And though hell and sinne do  
 make challenge to thee, with *Quo iure*  
*exitum aduocas?* descend to hell, for he  
 that committeth sinne, is of the diuell: *I. Ioh. 3. 8.*  
 but thou art altogether sinfull, take  
 therefore the broad way that leades *Mat. 7. 13.*  
 vnto hell: behold, the Angels desie  
 thee, heauen denies thee, vertue reiects  
 thee, vice retaines thee, and the diuell

18. 2.

Wisd. II

will haue thee: yet cast this burden likewise vpon the Lord, and say, *Nihil odisti earum quae fecisti*: thou hatest nothing that thou hast made. But behold (saith God) all foules are mine: and therefore take me, that am the worke of thy owne handes. And thus we are led by the title of this Psalm, to tune *Dauids* Harpe vnto Christs musike, being like vnto the loadest star, that in the darke night conducts the wandring traoueller to his wished hauen: so this, the wearied Christian, vnto the hauen of his sure deliuerance. For albe it the browne diuell penury oppresse thee, and the blacke diuell of persecution pursue thee, though the world bee encamped about thee, and the heauens bee banded against thee: yet this will leade thee vnto the true deliuerer, which is the Lord thy God, thy true saluation.

*Basil* vpon this text compares man vnto a true penitentiary, cloathed in sackcloth, and apparelled with a garment of hayre, going into Gods house weeping, but returning from his presence laughing, going heauily burdened,

ned, but returning altogether ea-  
 sed. Yet *Augustine* comming more  
 nigh the letter, compares man in this  
 world, to a loadē ship sayling vpon the  
 boistrous seas, drawing the warrant of  
 his cōparison, first from the word *bas-  
 lecke*, which signifieth cast, as the Mar-  
 riner that casts his anker. Secondly, frō  
*mote of moute fluctuatio, a fluctibus*. The  
 Septuagints translate it *σαλδν* of *σαλος*,  
 which signifieth *procella*, a storme by  
 seas from whence comes *salum*, which  
*Ennius* makes *salus*, and signifieth the  
 sea. Thirdly, from Beer, whereof com-  
 meth the Greeke *πρηνειν*, a wel  
 with water. And thus compared, the  
 text affordeth vs these three partes:  
 First, a casting or lying at anker, from *Lyra  
 επιρριον, iacta sicut anchoram in mari, Peter. 1. 5*  
 cast as an anker is cast in the sea. The  
 second thing, is, his arriuing in the ha-  
 uen, from *εδοσι*. He will not suffer  
 the righteous to fall for euer: *videris  
 fluctuari in mari isto, sed excipit te por- Aug.*  
*tus*: Thou seemest to be dāgerously to-  
 sed in this sea, but, the haven that re-  
 ceiueth thee, yea *portus tranquillissimus*,  
 the most calme, and blessed haven, that *Cassiodori*.

Aug.

Aug. vol  
I. serm.  
13.

will neuer deceiue thee. Thirdly, the  
shipwrack from *veattah Elabin*, Thou,  
O God, shalt bring them in *puteum sub-*  
*mersionis*: into the pit of drowning or  
destruction, to teach vs that sayle here  
in this world of calamitie, to cast sure  
vpon the ground of Gods prouidence,  
that we may arriue in the world to  
come, in the hauen of happinesse, lest  
we perish with the wicked for neglee-  
tance. Because this world *est vallis me-*  
*dia inter caelum, et infernum, quasi inter*  
*montem vitæ, & montē mortis*. A valley  
placed in the middest betweene hea-  
uen and hell, as betweene the moun-  
taine of life, and the mountaine of  
death. And because this world is *via*  
*peccati, & vmbra mortis, in qua pyrata*  
*diabolus reſte gradientibus retia deceptio-*  
*nis expandit*. It is the way of sin, and the  
shaddow of death, wherein the diuell  
the arch-pyrate, sets his nets of murder-  
ring deceites, to entrap them that  
would walke in the wayes of Gods  
commaundements. And thus much of  
the introduction and interpretation of  
this scripture. Now to the parts as they  
lie in order: And first of our ankering,  
con-

contayned in these words: Cast thy burden vpon the Lord, and hee shall nourish thee.

This clause affords vnto vs these three things; First, the ankers that we must cast, and they are two: prayer and affiance. The second is the ship that must bee stayed by these ankers, and that is *lehabbka*, thy burden, thy burdened and wearied life. The third is the ground whereunto these ankers must bee fastened, or wherevpon they must bee cast: and that is two-fold. First, a generall ground, and that is God. Secondly, a more particular, and that is his prouidence: Cast thy burden vpon the Lord, and he shall nourish thee.

Now to the first, which is our anker. *Solucus* beeing expelled out of Babylon, & returning by the helpe of *Ptolomy* with a band of souldiers, as hee made haste vnto the Citie, stumbled, and stumbling, hurt his foote: whereat his friends somewhat grieued, reauing vp the stone, found a ring that was hidden vnder it, in which ring was engrauen the similitude, and forme

forme of an Anker: which they interpreting, supposed it to portend captivity. But hee being of another spirit, cryed out vnto them with a lowd voyce, *Bono animo estote omnes, nam quā terram calcamus, & retenturi sumus, & possessuri*: Be of good cheere, my friends, and fellowes; for this ground, whereon we now tread, as aliants and exiles, wee shall assuredly possesse, as heires and owners. And thus, that Anker, which they construed to signifie captivity, hee interpreted to pretend conquest, and security. In which sence *Plutarch* vseth *αγκυρα*, for an anker, signifying security, making it with *Lucian*, the very rescue of defence. And the Egyptian Hieroglyphickes, when they would describe vnto vs, true safety, or safegard, they painted a ship and an anker; noting vnto vs, that if aduersity beset vs in this world, as a tempest sets vpon a shippe in the sea, yet there was an Anker, a readie refuge, to stay vs from drowning.

Now then, seeing man with his burden, is compared vnto a ship with his load, and wee must assure our selues,



selves, that heere we shall finde a sea;  
 therefore let vs provide for our selues,  
 a steady Anker, lest wee bee suddenly  
 innaded with a storme of boysterous  
 calamitie, and so perish in our sloth-  
 full securitie: for *nauigamus in hac vi-* *Aug.*  
*sa, quasi per quoddam mare, ubi & ventus tract. in*  
*est, & procella non desunt tentationum? Iohn. 14.*  
 We sayle in this life, as it were thorow  
 a sea, wherein there are both windes of  
 aduersity, and stormes of temptations:  
 Here being but two seas to passe, *mor-*  
*uum* and *rubrum*: the dead sea, and the  
 redde sea. The first is *mare pacatum*,  
 a sea calme, without surges, and the  
 saylers heerein, are worldlings: there-  
 fore called calme, because dead: and  
 therefore dead, because the saylers  
 herein are already smitten with death,  
 being slayne by sin, and murdered by  
 iniquity: for sin is *gladius. serpens, vene-*  
*num*, a sword that wounds the soule;  
 a serpent, that stings the conscience,  
 and poyson, that kils Christ the true  
 life of the soule.

The second, is *turbidum*, a rough &  
 troublesome sea, and the marriners  
 herein, are the louers of God, red with  
 the

Cor. Tac.  
in Ner.  
persecut.

Greg.

Mat. 4.  
8,9.

Iob. 2.7.

Aug. 49  
tract. up-  
on Iohn.

the blood of the Saynts. For heere  
*funditur ater ubique cruor, crudelis,*  
*ubique lacrus, ubique panor, & plurima*  
*mortis imago.* Here is shed euery where  
the blood of Christians; here is heard  
in all places, the lamentation of Saints;  
here is feare, and the image of death  
scene, and leazing vpon the liues of  
holy men, and Gods seruants. These  
are the two wayes whereby the deuill  
assaults & sets vpon men in this world,  
*persuasions, vt molliat; persecutione, vt*  
*frangat:* by perswasion to winne, and  
vanquish man by fayre meanes, as hee  
set vpon Christ, offering him all the  
kingdomes of the world, and the glory  
of them, if he would worship him; or by  
persecution, to break & bend him with  
foule meanes, as he inuaded Iob, smiting  
him with sore boyles, fro the sole of his  
foot, to the crowne of his head, to copel  
him to blaspHEME God, and forsake his  
Creator. *Quid igitur facies? Excita Iesum,*  
*& dic, Magister, perimus:* What is now  
to bee done in this case? Euen that  
which the Disciples did when the tem-  
pest arose in the sea, and the shippe was  
couered with waues: They came vnto  
Christ,

Christ, and awoke him, saying, Master, *Mat. 8.*  
 save vs, we perish. *25.*

This is that anker, which the Em-  
 blemists paint tied vnto a strong rope,  
 with this title or mot, *Tutum te littore* *Claudius*  
*sistam*, I will place thee safe vpon the *Paradis*  
 shore. Signifying vnto vs, that our  
 hope of saluation, being fastened vp-  
 on our Sauiour Christ Iesus, who is  
 our surest safegard, and sauing refuge,  
 whereunto we must continually flie in  
 all our troubles and aduersities, it will  
 bring vs vnto the haven of safe delive-  
 rance, and quiet happinesse.

This anker wee are put in minde to  
 haue in continuall readinesse, if by no  
 other name, yet by this, that wee are  
 called saylers, whose condition is so pe-  
 rious, and estate so dangerous, as *Ana-*  
*crasis* could not tell whether he should  
 account them *inter vivos, vel mortuos*;  
 among the liuing, or the dead. And if  
 we will needs haue thē to be numbred  
 amongst the liuing, yet the farthest they  
 are from death, is but *spissitudo tabula-*  
*rum nauticarum*, the thicknesse of a  
 three inched boord; a most bricke &  
 lamentable case: yet were we happy, if  
 our

our vessell wherein wee saile in this  
 world, were thus strong, as is the man-  
 ners boates. But alas, it is much more  
 fraile and fickle: being compared some-  
 times vnto a flower, *ut in carne, fluit*  
*in fano*; as the flower in the grassey, so  
 is this life in the flesh: sometimes to a  
 shadow, sometimes to a reede, yea  
 sometimes to vanitie it selfe. Notwith-  
 standing, the enemies that daily assault  
 our vessell, are much more mighty, &  
 binuous, then those things, which at-  
 taine to the sailers ship: albeit they  
 be *ignis, aqua, and hostes*: fire, water, and  
 enemies: then the which, in their fury,  
 there is no earthly thing more danger-  
 rous: for here is *concupiscentia, cogita-*  
*tio, & opera*: concupiscence, & thoughts,  
 words, and wicked works, like fire to  
 burne it, water to drowne it, and ene-  
 mies to destroy it. Fire, but it is the  
 wild fire of concupiscence, which Saint  
 Paul calls for the trouble, *iniquis*  
*& for the hurt it brings with it*  
*quasi*  
*fla* *flame*: and Saint James compares  
 it, for the subtilnesse of it, vnto a tēpter,  
 and for the cruelnesse of it, vnto a fow-  
 ler, because *temptat* it tempts & drawes

vs from that which is good, and then  
 it snares and ouertakes vs  
 before wee be aware. And Saint Iohn  
 makes a threefold kind thereof. First, **I. Iob. 2.**  
 the lust of the flesh, **16.**  
 the lust of the eyes, and the pride of  
 life: yea this fire is so much more dan-  
 gerous then the elementary fire, by  
 how much it is more secrete, and vn-  
 knowne. Wherefore David calleth it  
 a hidden fire, crying out, Who vnder-  
 standeth his faulces? and casting the an-  
 ker of prayer for his deliuerance, calleth  
 vpon God, saying, O cleanse me from  
 my secret faults. To second this, there  
 comes the water of actuall sinne, some-  
 times like vnto a boystrous sea, where-  
 in one waue ouertakes another: so is  
 the sinne of thought, sometimes follo-  
 wed by the sin of words, & sometimes  
 both thoughts & words are accompani-  
 ed with wicked works: otherwhiles this  
 water of actuall sin enters our ship by  
 drops, and makes a great flood within  
 our soules: for *de guttis minutis flumina*  
*implentur:* and *humor per rimas influens*  
*navem confundit:* great floods arise of  
 little

*Ecclesi.*

little drops of water issuing in by small  
ristes, drownes and sinkes the ship. O  
therefore (sayth the wise man) adde  
not sin vnto sin, for this is but to adde  
fire vnto fire, when we would haue the  
first fire to be quenched; and water vnto  
water, when we would haue the first  
water dried. If we would know how  
this water of sin fokes in by little and  
little into our risty soules, *Isidore* makes  
it manifest vnto thee: *Suggestio parit co-*  
*gitationem: cogitatio, delectationem: de-*  
*lectatio, consensum: consensus, actionem:*  
*actio, consuetudinem: consuetudo, necessi-*  
*tatem: necessitas, malam mortem: mala*  
*mors, damnationem: damnatio, pœnam æter-*  
*nam in Gehenna.*

First, there is offered a suggestion: a  
suggestion ingenders a thought or co-  
gitation: cogitation breedeth delight:  
delight begets consent: and consent  
brings forth the action: one action  
must haue another: and many actions  
turne vnto custome: custome cannot  
be left; and so it produceth necessities:  
necessity that must not be repented of;  
and so it brings vs to an euill death:  
an euill death, that drawes vs to dam-  
nation.

nation : and damnation, to the eternall  
paines of hell. And thus sinne entring  
in by a little hole, yet stings to death :  
and what doth it aduantage thee, whe-  
ther thou bee sinitten with a broade  
sword that makes an apparant wound,  
or stabbed with a small poinyard that  
makes but a small breach; seeing thou  
art assured to die as well by the one as  
the other? Wherefore let this be a ca-  
ueat for vs to take heede of all sinnes :  
for if they be great, the world will con-  
demne vs : if small, either the poyson  
thereof will kill vs, or the number of  
them will destroy vs. But least the fire  
should loose her nature, & so not con-  
sume this shippe; and the water should  
forget her moisture, & so not drowne  
it: the enemy will set his hand to de-  
stroy it; euen the enemy which is called  
the Diuell, with his great army of An-  
gels, and powers, vnder whose banner  
doe fight, men and spirits, the flesh and  
the world. For there is a neuer ending  
warre betweene him and vs. The He-  
rauld whereof was God himselfe, who  
sowed this dissention, and proclaimed:

C

this

## The Arte of

Gen. 3. 15, this warre saying : *veepab Asbith bene-  
cab.* I will put enmitie betweene thee  
 and the woman, and betweene thy seed  
 1. Pet. 5. 8. and her seed. Hence hee is called our  
 aduersarie, and that no small one, but  
 Apocal. 12. that great red Dragon, euen that Dra-  
 gon that fought in heauen : the olde  
 Serpent and Saran which deceiueth all  
 the world ; who set vpon God in hea-  
 uen, *Adam* in paradise, and Christ in  
 the wildernesse, and will neuer leaue  
 vs, which alas haue neither force to re-  
 sist him, nor wit to discerne him. *Si  
 Bernard. 7 discernere volumus inter bonum & ma-  
 ferm. de lum decipimur, si tentamus facere bonum  
 aduent. deficimur, si conamur resistere malo deijci-  
 domini. mur.* If we would discerne betweene  
 good and euill, we are deceiued : If we  
 go about to do good, we quickly faint:  
 and if we indeuour to resist sinne, we  
 are easily ouercome. A fight most vn-  
 fit, and warre most vnequal: he strong,  
 we weake: he full of experience, we al-  
 together vnexpert: he subtrill, we sim-  
 ple: he valiant, and we full of coward-  
 nesse. Onely this remaines to keepe vs  
 from destroying in this dangerous bat-  
 tell :



tell : namely , *intra aynen xadisen* : to let  
downe and cast this holy anchor, fall to  
prayer , and call vpon our God . For  
*ut naum ancora : sic oratio vitam firmam*  
*reddat* . As the anchor staies the shippe,  
and keepes it steadie against winde and  
weather : so doth prayer maintaine the  
Christiani from perishing by the temp-  
tations of Satan , and inuasions of the  
wicked world . For the Diuell is com-  
pared by Saint *Peter*, vnto a Lyon: and  
saith *Gaudentius Merula*: As a Lyon  
is discōmfited at the sight of a Cocke,  
and at his trowing betakes him vnto  
his heeles : so doth Satan that murthe-  
ring Lyon , both stand in feare when  
the godly man appeareth , and flies a-  
way when he betakes him vnto his prai-  
ers . The Diuell is a venomous Serpent;  
and saith *Isidore* : *Mustela bellatura cum*  
*Serpente: primo rutam comedit, cuius vir-*  
*tute & odore contra venenum se manit:*  
*& sic ad bellum secura procedit.* The  
Weasell going to fight with the Ser-  
pent; first eates Rue, the smell and ver-  
tue whereof , armes, and defendes her  
against the force of the poyson , and

then she goes boldly vnto the battell:  
So must we, who are continually inui-  
roned, and daily besieged by Satan, and  
his army; first arme our selues with  
prayer, which will defend vs against  
Satan's temptations, and then may we  
be bold to encounter the enemy, accord-  
ing to Christ his precept, and practise;  
who prayed himselfe, saying: O my  
Father: and likewise commaunded the  
same vnto his Disciples, saying: Watch  
and pray, least ye enter into temptati-  
on. For a prayer is *sacrificium Deo, de-*  
*monibus flagellum*; and *oranti subsidium*:  
a sacrifice to God, a scourge for the Di-  
uels, and a refuge, and a rescue for him  
that prayeth. First a sacrifice vnto God,  
which Saint Paul calleth the sacrifice of  
praise; that is, the fruit of their lippes,  
which confesse Gods name. This is  
that *munus*, that gift which Christ com-  
manded the Leper to offer vnto the  
Priest: namely, *orationem & gratiarum*  
*actiones* (saith Tertullian) prayer, and  
giuing of thanks. For *sicut Thimiana*  
*bene confectum delectat hominem odoranti-*  
*tem: sic oratio inusti suauis est ante Deum.*

Mat. 26. 41

Heb. 13. 15

Tertul. ad-  
uers. Marf.  
lib. 4.

Chrysto.

As

As sweete perfume much delights the  
smell; so is the prayer of the righteous  
man, much pleasing in the nostrils of  
God. The altar whereon we offer this  
sacrifice, is *Altare celeste*: our faith,  
which *Ambrose* calleth an heauenly  
altar, whereon our prayers being offered,  
Christ (saith *Chrysostome*) receiues  
them, and purifying them, commends  
them vnto his father, vnto whom for  
Christ his sake they are acceptable.

Wherefore he that offereth vnto God  
*sacrificium orationis*, must diligently ob-

serue three things: *Quis, Cui, Quid*.

First, who is he that offereth, and he  
must be *pauper spiritus*, the poore in  
spirit. Secondly, to whom, and that is  
to God, vnto whom he must *sursu-*  
*cor*, lift vp his heart. Thirdly, what he  
must offer, and that is, a right qualified  
prayer, proceeding from true faith, and  
seruent loue: and then God wil receiue  
thy sacrifice, and the Diuels will bee  
much tormented with it, which is the  
second benefit which followeth heartie  
and earnest prayer. For *per orationem*

*vincuntur demonia*, the Diuels are cast

Bernard.  
Epist. ad  
frat. de  
mont. Dei.

Bernard.

## The Arte of

- out, and subdued by prayer. By this was the Lunaticke person deliuered frō that tormenting Diuell, which oftentimes cast him into the fire, and oftentimes into the water, because this kinde goeth not out but by prayer and fasting. Neither is this all that we receiue by prayer, but we are defended also by it from all assaults, and temptations.
- Mat. 17. 21. For it is *bonum scutum, quo omnia spicula aduersarij repelluntur*: that good shield whereby all the dartes of the aduersarie are repelled. It is *inocia*, the Christians physicke, against all spirituall diseases. If we be in *medijs aquis*: in the midst of the waters, this is our safest deliuerance, and as it was vnto *Ionas*, who being in the bottome of the sea, and the belly of the Whale, cried vnto the Lord, and he heard him. If we be in *igne*, in the fire, by this we shall be deliuered: as were the three children in the midst of the fire furnace, who cried vnto the Lord, and he deliuered them. If we be *inter medias Leones*: among the midst of the Lyons, as was *Daniel* in the midst of the Lyons denne,
- Ambrose.
- Theodore.
- Jonas. 2. 2.
- Dan. 3.
- Dan. 6.

denne, who cried vnto the Lord, and he deliuered him. This is Gods precept, and *Dauids* practise. For the first saith God: Call vpon me in the day of trouble, and I will deliuer thee. And

Psal. 50. 15.

for the second, saith *Dauid*: out of the deepes haue I called vnto thee O Lord, and thou deliueredst me. If we be besieged by our enemies, by this we shall

Psal. 130.

haue deliuerance, as was *Elisha*, who prayed vnto the Lord, and was deliuered.

2. Kings. 6. 18.

*vertit se eo, vbi omnes verum auxilium inuenerunt, scilicet, ad orationem,*

*qua vnica desperatorum ancora est.* And lastly, if a whole army be set against vs,

by this we shall ouercome them; as did *Moses* the Amalekites, who pray-

Numb. 17

ed vnto the Lorde, and was deliuered. For, *plus valet vnus sanctus orando,*

Glossa.

*quam innumeri peccatores praliando,* one good man will do more good by pray-

ing, then an innumerable number of sinners by fighting.

Thus in the army of *Marcus Antonius* the Philosopher,

at the prayers of a band of Christians, God sent water, and things necessarie for the army, together with a mightie

Xiphilius.

## The Arte of

Psal. 18. 13.  
14.

Capitolin.  
in Marco.

tempest, to the destruction of the enemy. And thus the kingly Prophet *David* praying against his persecuting enemies, saith: That the Lord thundered from heauen, hee sent out his arrowes, and scattered them; and increased his lightnings, and destroyed them. God hath called our army abroad, the enemy is encamped about vs, and hath shaken his sword against vs; and who can tell, whether the Lord will likewise shew mercie vpon our prayers? The Heathens could giue this report of the Christians: *nihil esse, quod i qui Christiani nominantur, precibus a Deo impetrare non possent.* That there is nothing, which the Christian man by his prayers, may not obtaine at Gods hand. This was it that so troubled the cruell persecutors in the primitive Church: as *Plinius Iunior*, writing to *Traian*, about the professours of Christianitie, acquites them of all faults and offences, both against Prince and people, excepting this one: *quod ante Lucanos hyrnos in cuiusdam hominis laudom, qui in Palaestina crucifixus erat decantarent.*

*lament.* That they sung hymnes and psalmes before breake of day, touching thankesgiuing and praise, for Christ which was crucified in Palestina. O had *Plinie* liued in these daies, he would neuer haue found this fault with Christians: among whom the name of God, and his sonne Christ, is more abused to his dishonour, then rightly vsed for his praise and honour. Notwithstanding, neuer was there more neede of prayer, then in these daies, wherein faith is almost forgotten, and charitie waxeth too colde: wherein the world is turned vpsidowne, and Christ begins to summon vs to our account: and wherein God and Satan, haue this long time bent their bowes against vs. God hath bent his bow, but it is the bow of long suffering; the wood whereof is *iustitia*, iustice; the string *miseriordia*, mercie; and the arrowe *vindicta*, reuenge: and if we stil abuse his patience by our sins, as we haue begun, and despise his long suffering by our iniquities, as we go forwards: then must needs his iustice forget his mercie, and send the arrowe of reuenge

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revenge against vs. Happy therefore shall they be that can cast this anchor of faith and prayer vpon Christ: For Psal. 2. 12. when his wrath shall suddenly burne, then blessed are all they that put their trust in him. The Diuell likewise hath bent his bowe, but it is the bowe of eternall death & destruction; the wood whereof is *malitia*, the Diuels malice: the string *experientia*, his experience: and the shafte *temptatio*, alluring and deceitfull temptation, which he often lets flie round about vs, wounding some, and killing others. This man with pride; that with gluttony; another with couetousnesse; and a fourth with periu-rie. Filling the world full with all vn-righteousnesse, fornication, wickednes, maliciousnesse, enuie, murther, deceit, debate, and what not, to bring vs all vnto confusion. O beloued, neuer more shooting, and neuer lesse praying: neuer more dartes, and yet few or none applies his shield. For who now moisteneth his prayers, with the teares of true repentance; thereby to quench the fire dartes of Satan? *O lacryma quæ fugistis?*



*fugisti? redite obsecro redite lacryma, flete  
me calum & terra. Lugete me omnes  
creatura, & me plorate omnia elementa.  
peccanti enim crudeliter; lapsus sum gra-  
uiter; cecidi mirabiliter, Nullus est mor-  
bus vitiorum, à quo non contraxi contagi-*

Ifiodore  
Dial. ho-  
minis de-  
flentis, lib.  
1. cap. 41.

*um.* High time it is, to crie with the  
penitent person: O teares, whither are  
you fled? ô sighes, whither are you  
gone? Come againe ye teares, and re-  
turne ô ye sobs. Come heauen, come  
earth and bewaile me. O ye creatures  
lament ouer me. For I haue sinned cru-  
elly: I haue fallen grieuously: there is  
no sinne wherewith I am not fowly be-  
spotted. Did not the heauens raine at

*Elias* prayer? and the rocke send forth  
flouds at *Moses* stroke? and shall God  
smite, Satan wound, and yet we bee  
without prayers of repentance? The  
Poets report of *Hector*, that so long as  
he liued, Troy could not be destroyed:  
calling him *Ῥοσια ἀμείνων* as *excl. 1. 1. 1.*, the  
immouable, and inexpugnable pillar  
of Troy. But much more may it be  
spoke of the beleeuing mā, whose prai-  
er bindeth God to doe good vnto the  
coun-

1. King. 18  
Exod. 17. 6

The Arte of

- country. As was *Lot* vnto the Sodomites, of whom God witnesseth that he could doe nothing against them, so  
 Gen. 19. 22 long as *Lot* liued amongst them. In what a lamentable case then, is that country and place, wherein there is no  
 Eze. 22. 30 *Moses*, no man of prayer to stand in the gappe before God for the land? A token that God intends a present punishment to fall vpon that country: and on the contrarie, where God bestoweth the spirit of prayer, he will likewise giue a blessing of mercie. For this cause *Dauid* ioynes prayer and mercie together, saying: Praised be God, which hath not put backe my prayer, nor hid his mercie from me, noting prayer to be the especiall meanes, whereby God will conferre a benefit vpon a people. Because, *quandiu Deus non tollit a te orationem tuam, non amonebit a te misericordiam suam*: so long as God depriues thee not of the spirit of prayer, he will not denie thee his mercifull kindnesse. Seeing therefore that by prayer *Ira Dei suspenditur, venia procuratur, poena refugitur*, and *praemiorum largitas impetratur*:

wee haue accesse vnto God; the prisoner to intreat the Iudge; the Iudge is moued to mercie, and his mercie indueth him with all kinde of blessings. O therefore prouide in time while it is to day for this happy anchor, if not to stay thy tottering selfe in this miserable world; yet to defend thy tossed countrey, from the boistrous inuasion of the open foe, and the deceitfull practise of thy traiterous friend. But because this sea is verie boisterous, waue following waue, and tempest running after tempest. It is not amisse to follow *Pindarus* his counsell, especially *ἡ χερσὶν αὐτοῦ*, in this winters night to loose two anchors. The time was indeed, wherein man *quasi dies in gratia clarnit*: was as bright as the day, and as cleare as the sunne, walking in the day light of blessed grace. But being enwrapped in sin, and fallen into the dungeon of iniquitie, is now in *nocte erroris*; constrained to wander, and roaue in the darke some night of misleading error. So that if we will *ἀναπαύσασθαι ἐν τῷ βασιλείῳ*, cast an-chor for our true safetie and felicitie,

Greg. moral.  
cale. 35. 18.

Pindarus.

we

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we must let downe one in the head,  
and another in the sterne of the shippe:  
that so here relying vpon two anchors  
in this heauen, we may there arriue  
with all ioy in that blessed heauen.

Wherefore vnto this anchor of pray-  
er, let vs ioyne the anchor of stedfast  
faith, and affiance. For this is that which  
the Apostle calleth *ἡ ὑπόστασις*, a shield a-  
gainst all the fire dartes of the Diuell.  
Eph. 6.16. This is that true *Solsequium* Marygold,  
that goes and turnes with the sunne of  
righteousnesse Christ Iesus. It is the  
right Salamander, that will liue, and  
continue in the fire without consuming.  
And as if a man doe make him nap-  
kins and cloathes of the Salamanders  
haire, although they be throwne into  
the fire, they will not be burned and  
consumed, but purged and purified:  
so will not this perish in the fire of per-  
secution, but rather with the Salaman-  
der quench the fire, then be destroyed  
by the flame. Whereof wee haue a  
cloud of witnesses in the second of the  
Hebrewes: Yea, this is *anchora ani-  
mam seruans*, the anchor of the soule,  
that

that keepes it sure and stedfast, from ouerwhelming and drowning in the boistrous stormes of craggie temptations, and grievous afflictions. Wherefore blessed is he that trusteth in the Lord: for he shall be like the mount Sion that cannot be remoued, but remaineth for euer. And as the mountaines are about Ierusalem, so will the Lord be about him for euermore. *Aura tonet, sonet unda, maris fremat orbis & orcus.* Prou. 16. Psal. 125.

*Tu tamen insertos nos tibi Christe teges.* Let the winde thunder, and the waues make a noyse: yea earth and hel fret and fume, yet thou ô blessed Christ wilt bee a wall of brasse for their defence, and a shield of prooffe to keepe them safe that trust in thee. He that thus casts anchor, shall be as a man that is prouided of two houses, whereof if one should faile, yet the other would receiue, and keepe him. This was *Dauids* practise, to cast both anchors for his assurance. For praying vnto God, he calleth God his God, saying: Hearken vnto the voice of my prayer, *ὁ βασιλεὺς μου καὶ ὁ θεὸς μου.* my king, and my God. Psal. 5. 2.

God. Harken King, there is the first  
and my God, there is the second. And  
in the thirteenth Psalme wherein hee  
sings *inlusion*, a Psalme of triumph, yet  
he begins the same with sorrow, saying:  
*Gnathana, Gnathana, Gnathana*: Howe  
long, howe long, repeating it foure  
times in two verses: but he staies his  
griefe with the anchor of prayer, say-  
ing: Behold, heare me. But his prayer  
is mingled with faith: for he saith; Be-  
hold, and heare me, O Lord my God.  
Heare me, there is his prayer: but heare  
me *Iehonah Elobai*, O my God; there is  
his faith. And this confidence, he sets  
downe with the cause thereof, saying:  
But I trust in thy mercie, my heart shal  
reioice in thy saluation, and I will sing  
vnto the Lord. Thus hee that began  
with sorrowing, ends with singing, be-  
cause he did cast this twofold anchor,  
faith, and prayer. The Cananitish wo-  
man, whose daughter was troubled  
with a diuel, came vnto Christ by pray-  
er, saying: *δαυιδ μου κύριε*: Haue mercie  
vpon me O Lord, thou sonne of Da-  
uid. And the text saith, that Christ  
heard

Psal. 13.

1.2.3.4.

Mat. 15.  
22.28.

heard her: and why? because great was  
her faith, therefore it must be vnto her,  
as she desired. For God is *cordis inspe-*  
*ctor*, the beholder, and searcher of the  
heart. Wherefore he saith not vnto her,  
*O cania magna est fides tua*, but *O mulier*,  
*mutauit vocabulum quia mutatum vidit*  
*affectum*. O dogge, great is thy faith;  
but O woman: changing the word,  
because shee had changed her faith.  
*audiant hec audiant, qui constanter orant,*  
*non recedant. flexi inquit genua, curuasti*  
*quidem, sed mens tua foras vagabatur, cor-*  
*pat intus, sensus foras, ut loquitur, mens*  
*us foras cogitat, O, Diabolus astutus: imitare*  
*imitare igitur Cananeam*. Heare this, O  
heare this, ye that pray with vnconstant  
minde, being wearie of your worke, if  
you haue not too soone your reward,  
and continue stedfast. Thou saiest I  
bende my knees: it is true; but thy  
minde, that runs aroauing: thy bodie  
indeed is in the Church, but thy vnder-  
standing in the streetes: thy mouth  
muttereth, but thy minde, that runs after  
thy vsurie. O, the Diuell is craftie, that  
seekes thus to delude thee. *Imitare, i-*

Aug. de fi-  
de & ope-  
ribus, c. 16.

Chryst. ho-  
mil. 17. in  
Matth.

D

mitare

Hieron, in  
Dialog ad  
uersus Lu-  
ciferianos.

*mitare* therefore the Cananitish wo-  
man; indure, and thou shalt be heard:  
adde faith vnto thy wordes, and thou  
shalt be blessed. *Ad orationem assisto,  
non orarem si non crederem, sed si vere  
crederem, illud cor, quo Deus videtur,  
mundarem, genas lacrymis rigarem: sac-  
rem ad domini mei pedes, eosq; fletu per-  
funderem, crine tergerem, harerem ceruo  
truncu crucis, nec prius amitterem quam  
misericordiam impetrarem.* Marke what  
a learned father speaketh in thy person.  
I come (saith he) and set my selfe vnto  
prayer. I would not pray vnlesse I did  
beleue I should be heard. But if my  
faith were true, then would I cleanse  
my heart which God so neerely marks:  
then would I moisten my cheekes with  
my teares: then would I hang about  
my Maisters feete, and all to bewash  
them with the moisture of mine eyes,  
and wipe them with the cleane of  
my haire: then would I cleaue vnto  
the Crosse, and neuer leaue it, before I  
had obtained mercie. But now I walke  
while I pray, sometimes reckening my  
accounts with my minde, sometimes  
hauing



hauing lustfull desires in my thoughts;  
 seldome goeth my mind with my lips;  
 oh where is faith? Thus did not *Jonas*  
 pray: thus did not the three children  
 call vpon God. *Daniel* beleueed, when  
 he prayed in the denne; and the theefe,  
 when he prayed on the Crosse, he was  
 crucified with Christ, and prayed in be-  
 liefe. But we crucifie Christ, when we  
 pray without beliefe: presenting our  
 selues before the king, without his son;  
 before the angrie iudge, without the  
 princes pardon; and before God, with-  
 out his Christ. Like vnto a subiect,  
 that hauing murdered his princes only  
 and deare sonne, ἐν ἡμετέροις τοῖς χεῖρας ἔχον,  
 προστὰς αὐτὸς τὸ πᾶν χαλεπαίνοντι, διὰ τὴν φιλίαν  
 τοῦ πατρὸς: with hands al besmeared with  
 the blood that issued from the tender  
 wounds, shall present himselfe before  
 the childes angrie Syre, holding vppe  
 those bloody hands, requiring friend-  
 ship of the father: will not his sonnes  
 blood, which still presents it selfe be-  
 fore his tender eies, incite and moue  
 him rather vnto furie and reuenge, a-  
 gainst that murtherer and slaier of his  
 sonne,

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sonne, then procure friendship and appeasement for his fault? Such is the case of all those that remaine still in infidelitie, and hardnesse of heart, and yet will offer vp their prayers vnto God the Father. For they holde vp defiled hands, bespotted, and besprinkled with the blood of Christ, his deare and onely sonne; because, who so thus remaines in his sinne, is partaker with the Iewes in the crucifying of Christ, and shedding of his blood, *αποποιουσα τωτον, αποποιουσα*

Basil.

*ποτι τις γενοιδε τοις ψυχαις ημων απολαοι.* O therefore you that haue soules to saue, haue some care to bring them to heauen, and deliuer them from hell. Bee sorie with *Peter*, and repent with *Marie Magdalen*, for the folly of your liues, and the iniquitie of your daies, which you haue forespent in sinne and transgression. *Tunc enim incipit medicina visita proficere, ubi in animo contribulato mens marorem exercet:* For then begins the Physicke of grace to amend our sicke soules, when the minde of man draweth forth sorrowe and grieve from a troubled spirit in detestation of his sins, that

that haue so highly dishonoured his mercifull God. *David* in remembrance of his sinnes washed his bed with the drops of his eies, and saith: that his teares were his bread, both day and night. And God set the letter *Tan*, as a marke of saluation, vpon the foreheads of them that did mourne for the abominations of Ierusalem. And *Augustine* writeth thus of himselfe. *Pro-*  
*bani animam meam, & impatientem por-*  
*tari à me, at ubi eam ponerem non inueni-*  
*ebam: non in amanis nemoribus, non in*  
*ludis atq; canticis, non in locis suauis olen-*  
*tibus.* I tried and searched my soule, and found it to be heauie, and full of impatience; but where I should ease me of this load, or finde release for my burthen, I could not tell. I went to the pleasant woods, but there I found it not. I sought for musicke, and sport, but there it was not. I had recourse to the sweete smelling gardens, but here I found no ease. I feasted, and delighted my selfe in dainties: sometimes I betooke me to my chamber for wantonnesse, sometimes to my Librarie for

Ezec. 9. 4.

Aug. 4. lib.  
of his conf.

wearisomnesse : but neither in meates,  
nor drinckes, in bookes, nor beds, did  
my soule take rest or comfort. It de-  
tested all thinges, that were not that  
thing which it selfe desired, and that  
was God. Each thing was odious vnto  
it, if it were not a sob for sinning, where  
in alone it found some rest. As in a  
healthfull bath, that washed it of vni-  
cleannesse, and made it fresh for the  
journey of saluation. O remember the  
country Metaphore of the Psalmist: He  
that sowes in teares, shall reape in ioy.

Basil.

Οὗτος ὁ κόσμος ἡ μεταβολὰς, ταῖς τῶν ἀντιποδῶν, ὅντιν  
ἐργασίας, καὶ τῶν μετὰ τὸν πόλεμον, ὅντιν τῶν ἀντιποδῶν,  
καὶ τῶν ἀντιποδῶν. This world is the re-  
penting, that the repaying world : this  
for worke, that for paiment : this for  
triall, that for comfort. And if thou  
shalt with patience vndergoe the fire  
of triall in this world ; thou shalt with  
comfort, receiue the ioy of perfection  
in the world to come. If in this world,  
thou shalt work out thy saluation with  
feare, and trembling; thou shalt receiue  
Gods blessed paiment (a crowne of e-  
ternall happinesse ) in the worlde to  
come.

come. If in this worlde, thou shalt  
 cleanse thy pathes, and moisten thy  
 soule with the teares of repentance;  
 thou shalt receiue a paradise of ioyes  
 in the world to come. For then God  
 will heare our prayers; when wordes  
 and workes, hands and hearts, faith &  
 repentance shal kisse each other. Where-  
 fore, when the tempest of persecution  
 shall inuade vs, and the stormes of tēp-  
 tations shall rise against vs, and we cast  
 the anchor of prayer, either in this  
 house, or in anie other: let vs take heed  
 that we come in feare and faith; and  
 not in toying and tatling, least we make  
 οἶκος τῆς προσευχῆς, τόπος μακρολογίας: the house  
 of prayer, a place of prating. For  
 ἐστῆσαν ἄγγελοι & παρίσιν ὁ χεῖμα: the Angels  
 stand by vs to take our words, and  
 God is present to knowe our hearts.  
 But if our prayers be made in faith, we  
 shall no sooner aske, but God will an-  
 swere. Ἰδοὺ παρίμι: behold, I am present  
 to grant thy request. Out of this that  
 hath been spoken, there ariseth especi-  
 ally two conclusions. First, that pray-  
 er is a necessarie anchor for this shippe.

The second, that prayer without faith, is not a sufficient anchor to stay so heauie a shippe, in so troublesome a sea. Against the necessitie of the first, the Epicures, Stoickes, and Egyptian Philosophers dispute, after this manner. If this be so necessarie an anchor, for so burthensome a shippe; then it must

Th Aquin.  
lib. contra  
gētes, c. 96.

serue either *ut intinemus ei à quo petimus illud quo indigemus*: or *ut per orationem flectatur animus eius qui oratur*: either that we might signifie vnto him of whom we desire a thing, what we doe want: or els that we might moouē, or by our prayers bend his mind to grant our requests. But neither of these is needfull. For the first: God standeth not in need of our instructions, neither doth he want vs to admonish him of our necessities: but knowes *τι μὲν αὐτῷ*

Basil.

*ἡμῶν τοῦ χρίσμου*, what we haue neede of before we aske. As Christ speaketh vnto his disciples, saying; that your heauenly father knoweth that ye want all these things. And for the second

Malach. 3. *Iehouah lo shanishi*, I am the Lorde, I change not: with whom there is no variable-

riablenesse, nor shaddowe of turning. But *ut immutabilis natura sic voluntas*, Iam. 1. 17.  
 as his nature is vnchangeable, so his Greg. 5.  
 will cannot be altered. Vnto the first 18. moral. nar.  
 we may giue this manifold answere. First, with *Hierome*, *non sumus narra-*  
*tores, sed oratores*: wee are not tellers, but sutors. For it is one thing to declare  
 a thing to him that knowes it not, and another thing to require a thing of him  
 that already knoweth it. Secondly, we answere with *Augustin*, that it is *elenchus*  
*causa*, a false cause; and therefore denie the argument. For albeit God knowes  
 how to giue good things vnto his children, yet he commaundeth vs to aske,  
 seeke, and knocke, that by this meanes, *exerceri in orationibus desiderium nostrum*, Aug. Epist.  
 our desires might be exercised in our 121.  
 prayers, whereby we may receiue those things, which he hath prepared to giue  
 vs. And lastly, the necessitie of praying consists not, in that we should open  
 to God our wants; but that we might be put in minde, whither to haue re-  
 course in our extremities. And for the second, we may answere, that it is the  
 selfe-

selfesame fallacion. For albeit God be  
 said to change; yet that is but by a Me-  
 taphore *ad personam*: because it is not  
*mutatio Dei*, but *rei*: not consily, but o-  
 peris: not *affectus*, but *effectus*: not God;  
 but the thing is chaunged: not Gods  
 councell, but Gods worke: not his af-  
 fect, but effect. Yet this is not the end  
 of our prayers to make God changea-  
 ble, but that by praying we might ob-  
 taine those things in tyme; which God  
 hath decreed to bestow vpon vs from  
 all eternitie. For prayer is not *ad im-  
 mutandum prouidentiam sed ad imple-  
 dam*: not to alter Gods minde, but to  
 fulfill his prouidence: seeing that those  
 things *que sancti viri orando efficiunt, ita  
 predestinata sunt vt precibus illa obtineant*,  
 which holy men haue accomplished  
 by praying, were so ordained, as they  
 should obtaine them by their prayers.  
 As when God had promised *Abraham*,  
 that in *Isaac* his seede should be bles-  
 sed; yet God gaue vnto *Isaac* a barren  
 wife, wherfore *Isaac* praied for his wife  
*Rebecca*, and the text saith; that the  
 Lord was intreated of him, and his  
 wife

Greg. mo-  
 ral. 16. 18.

Gen. 22.

Gen. 25.



wife *Rebecca* conceaued. This then remains a firme anchor for this shippe, contrarie to the opinion of the auncient Philosophers, and the followers of *Pelagius*; yea contrarie to the common Christian, who though he professe christianitie in word; yet he practiseth *Pelagianisme* in his works. For doe not our liues practise that which *Pelagian* professed: namely, that we thinke prayer is but needlesse? Yea, was not this an especial heresie of the *Pelagian*, *quod destrueret orationes ecclesie*, that he went about to destroye the prayers of the Church? And is not this our profession by our practise, who so seldome frequent the Church, and seeke indeede by couert meanes to ouerthrow religion?

Aug. Epist.  
106.

Against the second conclusion, the aduersarie obiecteth after this order: If faith be so necessarie a companion for prayer, as without it, prayer cannot anchor this heauie shippe: then how commeth it to passe, that the vnfaithfull mans prayers, are oftentimes heard, and fulfilled; but the godly and faith-

faithfull mans requests, are often denied, and reiected.

Touching the first, learned writers sufficiently resolute thee after this sort :

Aug. tract. First, God heares our prayers, *vel ad*  
37. in Ioh. *iustitiam, vel ad misericordiam* : either  
for iustice, or for mercie. And for both  
these endes, he oftentimes receiues the  
prayers of the wicked. First according

Bellar. li. 1. to his mercie, *ut eos beneficijs ad amorem*  
cap. 4. de *suam alliciat*, that he might win them  
bonis oper. vnto him by his benefits : and thus he

heard the praiers of the Niniuites, not  
according to his iustice, but according  
to his mercie. Secondly, according to  
his iustice ; and thus he heard the Israe-  
lites, requiring flesh in the desert. But

Numb. 11. while the meate was in their mouthes,  
the wrath of the Lord came vpon them  
and destroyed them : *Metuendum ergo*  
*est* (saith Saint Augustine) *ne id hoc pos-*  
*set non dare propitius, dei iratus.* Other-  
fore let vs take heede, least that which  
God cannot bestow vpon vs as a mer-  
cifull God, he repayeth as an angrie  
Iudge.

A second cause why God heareth the

the prayers of the wicked, is *populi sui causa*: for the more comfort of his beloved people. Seeing that God is so mercifull vnto those which are wicked, and his enemies; how must they but needes be perswaded, that he will bee much more fauourable vnto the godly and his friends?

Sadel in  
vera pec-  
cati remis-  
sione.

Thirdly, the wicked are not heard, *ex speciali gratia, sed ex communi misere-*  
*cordia*: not that God is well pleased at their prayers, but to set out his mercie by this circumstance: For that euen vnto vnbeleeuers their prayers are not denied; the more to pricke forward those which serue God, to be carefull at all times to pray vnto him, seeing that the verie wicked and prophane, oftentimes obtaine their petitions.

Caluin, lib.  
3. confess.  
ca. 20. sect.  
15.

And as concerning the second part of their obiection; It is true, that the Lord at all times grants not the prayers of the godly. For *Paul* himselfe prayed against the messenger of Satan, yea hee befought the Lord thrise, that it might depart from him; but hee was not heard. And the reason was (as  
saith

2. Cor. 12. 8

# The Arte of

Aug. Epist. faith Saint *Augustine*) *quia non expedie-*  
*bat*: First, least that he should be exal-  
 ted out of measure: and secondly, that  
 Gods power might be made manifest  
 through weakenesse. And yet he was  
 heard, and not heard, because there is  
 a double kinde of hearing; one *ad vo-*  
*luntatem*, another *ad salutem*: one to  
 answer our wills, and another for our  
 good. So likewise there is a twofolde  
 kinde of deliuerance: one *ex presen-*  
*tibus periculis*: one for present dangers,  
 and calamities; as he deliuered *David*  
 from *Saul*, *Daniel* from the Princes, the  
 Israelites from *Pharaoh*, that his Church  
 might haue some outward testimonies  
 of his loue and fauour. And this is cal-  
 led a corporall deliuerance. There is  
 another deliuerance, which is called a  
 spirituall deliuerance: When God so  
 strengtheneth the harts of his seruants,  
 as they patiently abide the afflictions of  
 their foes. And thus God deliuereth  
 them, *ὡς ποῦτοι ἀπολῶσι αὐτοὺς, ἢ ὅτι χυμῶν ἔσονται*  
*καὶ ἐλπίδας ἢ οὐ βαίνοντες καὶ ποικίλας*: not so  
 much by freeing them from their per-  
 secutors, as by strengthening them a-  
 gainst

Aug. in E-  
 pist. Iohn.

Basil.

gainst persecutions. For the righteous  
 erie; and the Lord heareth them; and  
 Psal. 34. 17.  
 deliuereth them out of all their troubles. He  
 heareth them for their good, though not for  
 their delight; and deliuereth them spiritually,  
 albeit not corporally. Yet the time will come,  
 when they likewise shall be deliuered: name-  
 ly, when he shall take them from this  
 miserable life; to euerlasting ioyes.  
 Wherefore, aske (saith Christ) in my  
 name, and ye shall receiue: but ye shall  
 receiue *quando debetis accipere, quodam*  
*enim non negantur, sed ut congruo dentur*  
 Aug. tract. 102.  
*tempore differuntur*: when ye should re-  
 ceiue them. For some things are not  
 simply denied, but conditionally de-  
 ferred, to their proper time and place.  
 Let vs therfore aske (saith Saint James)  
 James, 1.  
 in faith, nothing doubting: and then  
 (saith Christ) whatsoeuer ye shall aske;  
 ye shall receiue. For prayer thus ap-  
 parelled; *Est Dei colamba que ramum oli-  
 uae apportat, dante pacem hominibus impe-  
 rat*: Is Gods Doue, which carrieth the  
 Oliue branche in token of peace be-  
 tweene God and man. Yea the holy  
 Ghost

Ghost the true Doue, that first persua-  
ded vs to pray, shall assure vs of our re-  
quests; because God is well pleased  
with vs. But that this may please God,  
and profit vs; we must vnderstand, that  
there is a threefolde kinde of prayer:  
*mentalis, vocalis, vitalis*. The first is;  
when we pray with vnderstanding: the  
second with our lips; and the last with  
our liues. All which, if conioyned in  
brotherhood, they make a strong cord  
to binde Gods blessings vnto vs: but if  
disioined in hatred, they seperate Gods  
fauour from vs. For he that saith well,  
but liueth ill; *non innocat Deum patrem,*  
*sed diabolum*: maketh not God his Fa-  
ther, but calleth on the Diuell, when  
he prayeth our Father. And saith the  
wise man: He that stoppeth his eares  
least he should heare the law, shall be  
abominable. Wherefore (saith the pro-  
phet) If thou loose the bands of wic-  
kednesse; let the oppressed goe free,  
breake thy bread vnto the hungrie,  
lodge the wanderer, and couer the na-  
ked: then shalt thou call, and the Lord  
shall answer; thou shalt crie, and hee  
shall

Greg. Ni-  
cen. 3. orat.  
de domini-  
ca orat.

Esay, 58.  
6. 7. 8. 9.

shall say, here I am. And thus much for the first part, which are the anchors that we must cast; and they are two: Prayer, and Affiance.

Now followeth the second, and that is the shippe that must bee staied by these anchors: namely, a loaden shippe, called here *Iehabcha*, thy burthen. For man, miserable man, is in this world *φορτωμένος*, a *bainius*, a loaden and burthened porter: yea *φορτωμένος*, verie heauie loaden; hauing one load,

Mar. 11. 29

*Αθροίν, πανίτα, τύχη, μορ, ἔχθρ, αἰστροί, Θῆρις ἀλ, γαῖς, ἀλγα, παντα, βί.*

Nazinzenus.

Sicknesse, pouertie, children, oppression, death, hatred, men, beasts, sea, land, griefes, and troubles, all miseries for this life, and burthens for this load.

For *vita est pœna*, yea *tota pœna*, I *pœna* & *miseria*: life is a punishment, yea al-

Aug. ciuitat. 21.

together paine and punishment, I nothing but paine and miserie. Being

Greg. moral. 11.

sometimes *ἐν κινδυνεῖς ποταμῶν*, other times

*λέων*: now in labour, then in punish-

1. Cor. 11.

ment: now in prison, then in whip-

23. 24. &c.

ping: sometimes stoned, and sometimes suffering shipwracke: sometimes

E

in

## The Arte of

in perils by waters, and sometimes in perils by theeues: otherwhiles in danger by our nation, and otherwhiles in danger by strangers. Now in the city, and then againe in the wildernes: sometimes subiect to wearinesse, and sometimes to painfulnesse: verie often subiect to hunger, to thirst, to watching, to fasting, to colde, to nakednesse, to death, &c. Rightly compared vnto the

Chrysosto. sea, yea to *Mare Egeum*, where are *venti*, *angustie*, *Caribdis*, *stagna*, *Syries*: windes, waues, rockes, and sands, verie hard to be sayled. And by *Iob* called a warfare, where is nothing but hazard, and trouble; feare, and distresse. For in this life there is *timor*, *tremor*, *fames*, *sis*, *calor*, *frigor*, *languor*, *dolor*: feare, trembling, hunger, thirst, heate, colde, faintnesse, and sorrow.

Menander. Ὁ μάλιστα θανατοιο βεβητῶν γένος, ὡς ἐχέμακρ.

O miserable mortals, how are ye turned, and tossed, torne, and tormoiled with mischiefes and miseries? your life is short of continuance, yet full of miserie. A wonderfull thing, *brevem appellat vitam*; but *miserias*, *quibus in hac vita*

Iob. 14. 1.



*vita afflicta multis*. The holy man calleth life short, yet the miseries of this life hee tearmeth manie: but seeme it neuer so strange, true it is that our life is short, and our miseries verie manie. For man is compared to the passing of a shippe, to the flying of an arrow to *erreg*: the little shippe that runneth thorow the weauers shittle. And verie well said to be swifter. For *tela tarditasem profectus habet*, but *vita moram defectus non habet*. The shittle hath some slownes in going forwards, but mans life hath neither slacknesse nor delay, in going vnto death.

Gregoric.

Wisdom. 5.

Iob. 7. 2.

Gregoric.

Τευχός ἀρματὸ γδ ὄϊα, βίον τριχὺ καλῶναι.

Anacreon.

Being compared (by the Poet) vnto a whirligig, and proued by his owne experience. For being now merrie drinking of wine, he was sodainly choaked with the grape, and died. Yea it is compared vnto a shaddow, and phrased by *Iob*, *yibrach catzel*: it flieth or vanisheth like a shaddowe: *fugit, non mouetur*, to note *brenitatem*: but *sicut umbra*, to note *inconstantiam*. It flies not softly moues, to note the shortnes:

Cron. 1. 29

Iob. 14. 2.

Eucherius.

## The Arte of

but it flieth as a shaddow, and not as a body, to note the instableneſſe. For there is nothing more vaine, more inconstant, more swift, and more fraile, then mans life, howbeit full of miserie. For here,

Αὐτὴ καὶ βίη ἐστὶ σὺν ᾧ.

Griefe, and life, are like Hypocrites, twins, kinsfolke, and brethren. Here  
 Aug. solil. 2 *febres necant, dolores opprimunt*, sicknesse killeth, sorrow oppresseth, hunger famisheth, thirst dispatcheth, water choaketh, the halter strangleth, the fire consumeth, the beast deuoureth, the sword slaieth, and poyson corrupteth. Thus is life a fraile life, a flitting life: a life, the more it lengtheneth, the shorter it waxeth; the more it increaseth, the nigher it draweth vnto death. A life transitorie, deceitfull, miserable, and replenished with change and mutabilitie: so  
 Atheneus. that τὸ μὴ γενέσθαι μὴ κρατῆσαι: it is the best not at all to be borne, and if a man be borne, it is the safest to die soone. This maketh him begin his daies with teares.  
 Innocētius *Masculus recenter natus clamat A, femina E, dicentes E vel A, quotquot nascun-*

*tur ab Euab*. The man child commeth into the worlde crying A, and the female E, all sounding out E or A, who-soeuer come of the loynes of *Adam* and *Euab*. A condition exceeding in miserie, the estate of all other creatures; because no creature else beginneth his daies with woe and weeping but only man, as the Naturalists could well obserue. For man is *angur in commodorum*, *& propheta sua calamitatis*: a Prophet and foreteller of his owne calamitie, and discommoditie: who no sooner borne, but fals to shedde his teares, as witnesses of his insuing miserie. *O generatio flebilis, O infelix, &c.* O lamentable, wofull, and vnhappy generation, whose father is care, whose mother is shame, whose sister is vncleanenesse, whose nurse is folly, and misguiding falsehood; whose wife is pleasure, and besotting sinne; whose childe & heire, is paine, and bitter punishment: called by the wise man, miserable earth; and by the Apostle, vessell of dishonour, begotten in vncleannes, liuing in wretchednesse, and dying in distresse. A

Plin. lib. 7.

Tertul.

August.

Bernard.

de spec.

penit.

Eccles. 17.

Rom. 9.

Psal. 51. 5.

Iob. 14.

## The Arte of

**Esay. 14.** rotten carcasſe, meate for wormes, and  
**Esay. 51.** matter for euerburning fire. *O memento homo quis es, ubi es, & ubi non es*: call  
**Matth. 25.** call O man vnto thy remembraunce,  
 what thou art, where thou art, and  
 where thou art not: Thou art the i-  
 mage of vanitie, not by creation, but  
 by default; thou art in the vaile of mi-  
**Beda: exhortat. cap. 119.** serie, and valley of destruction. O  
 view and consider thy selfe instantly,  
 and bewaile thy lamentable case inces-  
 santly.

This search consisteth in these three  
 things. First, why man is thus burthen-  
 ed. Secondly, what brought this bur-  
 then vpon man. Thirdly, what is the  
 ease, or soueraigne remedie for this  
 burthen.

First, why is man thus burthened?

**Greg. mor. xl. 23. c. 22** *Gregorie* answereth: *ne viam pro patria diligamus*: least delighting too much in  
 the way, we preferre it before our hea-  
 uenly countrey. For this life is but the  
 way, wherein we walke vnto our coun-  
 trey, which is heauen. Now it is the  
 custome of many trauellers, when they  
 beholde some faire and pleasant places,  
 objected

obiected vnto them in their iourney, to  
slacke their pace, and walke out of their  
way; the rather to delight, and besot  
themselues with this obiect. So might  
it happen vnto the Christian trauel-  
ler, were not this burthen heauie vpon his  
backe; the waight whereof, weans him  
from the delight of this world. For the  
world is like vnto *Salomons* harlot, that  
layeth open her breasts to intise trauel-  
lers and strangers. The two dugges  
whereof, are profit and pleasure. With  
the first, she deales like *Hypomanes* to  
*Atalanta*; who being to runne a race for  
a kingdome and victorie, *Hypomanes*  
casting a ball of golde on this side, and  
another on that side; so besotted *Ata-*  
*lanta* with the desire of them, as shee  
running out of the way to enioye the  
golde, lost the goale, the victorie, and  
the prise. So doth the world misleade  
the greedie, the couetous, and the gold-  
desiring Merchant. With the second,  
shee deales like *Cyrces*; who alluring  
*Gryllus* to taste of her drugges, made  
him so drunken with the pleasure ther-  
of, as he neither remembred the digni-

tie of his nature, nor desired the sight of his countrey. So deales the world with the delicious, drunken, and pleasurable worldling. Being sometimes compared vnto birdlime: the Diuel the fowler, who wrappes the worldling, as the birde is wrapped in the lime. And sometimes vnto a Net: profit, and pleasure are the baite; vnto which, the vnworthy worldling no sooner stoupes, but he is taken in the net. Or he may be compared vnto a man, that running apace, falleth ere he be aware into a pit; and as he is falling, catcheth hold on a shrubbe; whereby getting a little hold for his feete, beginneth to looke about him; where behinde him, he seeth two Mice gnawing at the root of the shrub: beneath in the bottome, he beholdeth a fire Dragon gaping to deuoure him: at his feete, he perceiueth foure Aspes peeping out to sting him: aboue him, he descrieth some few droppes of alluring hony sprinkled vpon the shrubbe, wherewith hee being enamoured and besotted, not minding the rest of his miseries, looseth his holde, to take and taste

Damasce-  
nus.

taste the hony; but falleth downe, and is destroyed. The pit here signifieth the world, whereinto man is entred: the shrub representeth this life, which man awhile enioyeth: the two Mice are the night and the day, which eateth and gnaweth vpon the life: the foure Aspes note our foure humours, which molest and consume vs: the fire Dragon is the Diuell, which gapeth to destroy vs: the hony is the delight and pleasure of this world, which sinfull man beholding, is enamoured with it, and being enamoured, catcheth to enioy it, and catching, forsaketh his hold, and falleth into the pit of destruction, there for euer deuoured of the Diuell.

*Yea iter vite nostre, is vt si stagnum esset Isidorus. transiundum, cuiusponsimpositus esset ita angustus, vt vix harere illi pes posset.* Man in this lifes iourney, hath to passe (as it were) a great lake, or poole, whereouer a verie narrow bridge was placed for his passage, yea so narrowe, as he can scarcely finde any footing on it; vnder which bridge, there be fire Serpents, venomous Crocadiles, and deuouring beasts,

who are readie to receiue him, and receiving to destroy him, if he chance to flippe, and fall off from the bridge. And yet on both sides of the poole, there are pleasant fieldes, delightfull gardens, and most artificiall buildings, which might bring great delight, and admiration to the beholders. What now doe we thinke is best for this man? Dare he cast his eies vpon this pleasure? Wisedome teacheth vs, no: for by that meanes, enioying a minde of pleasure with his eyes, he might perhaps fall, and sustaine losse and destruction for euer, and euer. And shall wisdome teach vs this pollicie for our bodies, and shall not the heauenly wisdome perswade vs, to be more careful for soule and bodie? He will not cast his eies on those pleasures, least he sustaine a temporall punishment; and shall we set our affections vpon wordly delights, for euer after to endure eternall destruction? Or rather, let vs make a league with our eies, least we behold vanitie, and watch our waies, least we be ouertaken with folly; and so forget the streight bridge which



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which here we are to passe, and slipping  
 with our burthens vpon our backes, be  
 pressed downe to the bottome of hell.  
*Basil* telleth vs, that there be but two  
 waies for euery man to walke in, in this  
 life: the one whereof he must needes  
 chuse. The first is *ὁδὸς ἀρετῆς*: the second  
*ὁδὸς κακίας*: the first is the way that leadeth  
 vnto vertue; and the second, the way  
 that leadeth vnto vice. In the first way  
 walketh the good and godly man: in  
 the second, the sinner and vniust. The  
 first way *μόνα τῷ μέλλοντι ἀγαθῷ*: the se-  
 cond *τὰ τῷ παρόντι ἀγαθῷ τέρπει*: the first *Basil*.  
 way sheweth all the good we must ex-  
 pect to be performed vnto vs in the life  
 to come. The second sheweth all the  
 benefit we can hope for, to be perfor-  
 med in this present world. The first,  
 as it promiseth much good for to come,  
 so it assureth vs of much labour to bee  
 vndergone. But *mundus iste multa de-*  
*lectabilia ostendit hominibus, sed ad sedu-*  
*cendum*. The second, which is the way  
 of the world, it sheweth and promiseth  
 manie pleasures, and delights together  
 with much ease, but all to seduce the  
 care-

Chrysoſto.

## The Arte of

carelesse worldling. Euen as a coufe-  
ning fellow, vnderstanding a childe and  
orphan to be possessed of his patrimo-  
nie, and substance ; inuiteth him now  
to this feast, & then againe to that ban-  
quet (as the harlots dealt with the pro-  
digall childe) while he bereaues, and  
deceiues him of all his goods and sub-  
stance : So dealeth the diuel with man,  
he offereth him pleasure, but to destroy  
his soule : earthly profit, but to bereaue  
him of his heauenly treasure . For *fru-*

Greg. mor.

7. cap. 21.

*Etus mundi ruina est, ad hoc floret, ut ca-  
dat, ad hoc blanditur ut decipiat, ad hoc  
germinat, ut quodcumq; germinauerit cla-  
dibus consumatur.* For the fruit which  
the world can giue, is but downfals, and  
the ende for which it bestoweth his  
fruit, & goods vpon vs, is but to flat-  
ter, beguile, deceiue, and destroy vs.

Basilus.

μαχαρίῃ ὃ μὴ περιτρεπῆς ἐν τῷ τῷ ὁδοῦ δι-  
λασμάτων πρὸς τὴν ἀπώλειαν . Blessed there-  
fore is that man which is not taken  
with the baite of worldly pleasure, nor  
turned into the way of destruction,  
Blessed is he that hath not walked in  
the way of sinners, yea ten times bles-  
sed

Psal. 1. 1.

fed is he, whose burthen is borne here  
 with patience, and so tied vnto the an-  
 chor of faith, as it weanes him from  
 this present world, and winnes him to  
 breath onely for the world to come.  
 Then *medicina est, non pœna*: then is this  
 burthen phylicke to salue our soules, Aug. in  
 and not continuall paine to torment psal. 103.  
 them. Then is this burthen *pedagogus* Chrysostom.  
 a schoolemaster, to traine vs in true do-  
 ctine, and teach vs in the way of life.  
 Which who so wanteth, may rightly  
 suspect himselfe, seeing the Lord (spea-  
 king to the Angell of Laodicea) saith: Reu. 3. 19.  
 Whom I loue, I rebuke. Christ must  
 passe by the crosse, vnto glorie: and all  
 that will liue godly, must endure cros-  
 ses. Wherefore (saith *Salomon* the wise)  
 My sonne, refuse not the chastening of  
 the Lord, neither be grieued at his cor- Prou. 3. 11  
 rection: for the Lord correcteth him  
 whom he loueth, euen as the father the  
 childe in whom he delighteth. Is God  
 a Father then when he correcteth? and  
 sheweth he most loue when he beates?  
*Quid si te flagellat, modo propterea, quia* Aug. in  
*tibi non seruat ignem sempeternum? Quid* psal. 91.  
*si*

## The Arte of

*fi illum dimittit quia auditurus est, Ita in ignem.* What if God thy Father whip-peth, and scourgeth thee in this life; is it not because he prepareth thee for a better inheritance, and not preserues thee for euerlasting fire? And what if he letteth him or another man go scot-free, and escape; is it not because he giues him his portion of pleasure, and profit in this life, and shall therefore heare that fearefull sentence, Go yee cursed into euerlasting fire? O then blessed is he *ὁ πεινῶν ἐλπίδι*, which shaketh off the world, and the pleasure therof: neither putteth any confidence in the things of this life; but placeth all his hope, trust, and affiance vpon God alone, his maker, Sauour, and redeemer. And so much for the first point: why man is thus burthened.

The second is, what brought this burthen vpon man: and that is in a word: Sinne. For *Adam* sinning, caused the earth to be cursed, lost his dignitie ouer the creatures, became subiect to sicknesse and death, and made himselfe, and his posteritie, obnoxious

vnto

Basil.

vnto destruction. For this cause, saith  
 our Sauour Christ vnto the man that  
 had lien sicke eight and thirtie yeares;  
 Behold thou art made whole, sinne no  
 more, least a worse thing happen vnto  
 thee: noting vnto vs, that sicknesse is  
 laid vpon vs for our sinne. For this  
 cause labour and paine was laid vpon  
*Adam* and his posteritie, and most grie-  
 uous paines in childbirth vpon the wo-  
 man. For this cause hath God added to  
 this burthen, fearefulnesse, consump-  
 tion, burning agues, enemies: yea (saith  
 God) if ye will not obey me, then will  
 I punish you seauen times more, accor-  
 ding to your sins; namely, with weak-  
 nesse, drought, barrennesse, and famine.  
 And if ye will not yet obey me (saith  
 God) I will bring seauen times more  
 plagues vpon you according to your  
 finnes; as the sword, plagues, wilde  
 beasts. And if ye will not yet obey  
 me, then wil I chastise you seauen times  
 more, according to your finnes; you  
 shall eat the flesh of your sonnes and  
 daughters, your places shall be destroi-  
 ed, and your carkasses shall be burnt,  
 your

Gen. 3.

Leuit. 26.

16. 17. 18.

*The Arte of*

your Cities shall be desolate, your sanctuarie brought to nought, and your land turned into a wildernesse. I will scatter you among the Heathen, and draw a sword after you: I will send a faintnesse into your hearts, and the sound of a lease shaken, shall chase you: you shall fall, and no man shall pursue you: ye shall perish, and your enemies shall eate you vp. Thus the Lord ariseth in that Chapter, from seauen times to seauen times, threatening most fearefull punishments, and that by a thundering gradation, and all for sinne. For this cause is added vnto this burthen,

**Gen. 4. 14.** horror of conscience, madnesse, blindness, and astonishment of heart: yea what is not added to this burthen, and all for sinne? If thou wilt not keepe my commandements (saith God) then all these curses shall come vpon thee, and ouertake thee: Cursed shalt thou be in the towne, and cursed also in the field; cursed shall thy basket be, and thy dough cursed: cursed shall be the fruite of thy land, the increase of thy kine, and the flockes of thy sheepe: cursed

cursed shalt thou be, when thou comest  
 in, and cursed when thou goest out.  
 The Lord shall send vpon thee cursing  
 trouble, and shame, in all which thou  
 setteest thy hand vnto, vntill thou bee  
 destroyed; and perishest quickly because  
 of the wickednesse of thy workes. And  
 if for all this thou wilt not keepe his  
 law, then will hee make thy plagues  
 wonderfull, & the plagues of thy seede.  
 He will bring vpon thee all the diseases  
 of Egypt, and euery sicknesse, and e-  
 uery plague will he heape vpon thee:  
 with many other fearefull threatninges  
 foréspoken in the booke of the scrip-  
 tures. Yea for this cause doth he adde  
 to this burden euerlasting destruction  
 when the Lord Iesus shal shew himselfe  
 from heauen, with his mightie Angels,  
 in flaming fire, rendering vengeance vnto  
 them that do not know God, and will  
 obey not the Gospell of our Lord Iesus  
 Christ, which shall be punished with  
 euerlasting perdition, from the preséce  
 of the Lord, and from the glorie of his  
 power. *Dam infelix homo a domino rece-*  
*dit, à carne molestias, à mente angustias,*  
E
undiq,

Thessalo-  
 nians I. I.  
 cap. 8. 9.

Grég.8.

mora.

Cap.21.

*undiq; premittitur anxietatibus, urgetur infirmitatibus, polluitur passionibus, graue pondus seipsum portat.* while man vn-happie man, recoyles from the seruice of his God, he is molested by the flesh, vexed by the spirit: yea both body and soule are nothing but a burden to heauy, too heauy to bee borne, yet foolish mā hoped by disobeying God, to haue bettered himselfe. But *anima versa &*

Aug.

Confess.6.

*reuerſa in tergum, ventrem, latera sentit, quod omnia sunt dura.* Turning and returning from backe to belly, searching the heart; the sides, the intrales, found all out of quiet and nothing to his expectation. And why? As smoake driueth away the Bee from the hiue, so surfeiting, drunkenesse and other sinnes, chase away Gods spirit, and all other spirituall graces, which are the onely comfortes of the soule.

Basilus.

*Iosephus* reporterh that a little before that Hierusalem was beſeiged by *Titus*, the doores of the ſanctuarie suddenly opened, and a great noyse was hearde ſaying: *migre-*

*mini*

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in ore,  
palato  
tie ab  
There  
but ſin  
talitie,  
ſweete



*mus hinc* : let vs go hence . To note vn-  
to vs that neither God nor his Angels  
will make abroad, where sin hath once  
obtained dominion, and preheminēce.  
For *anima peccatoris magis fetat coram*  
*deo, quam putridum carnis cadauer.* The  
finfull soule smelleth more filthily in  
the nostrrels of God , then the rankest  
carriion in the nose of man. O therefore  
beware of the inticements of Sathan,  
the allurements of sinne, and stoupe nei-  
ther to their lure nor offer to tast vpon  
their baite, *porris ac caepis simile est pec-*  
*catum* : sin is like vnto garlicke and oni-  
ons that breeds loathing vnto the smel-  
ler and weeping vnto the eater . I am  
(saith the penitent soule) in the tauerne  
of vanitie , and I tasted the cup of ini-  
quitie : *haustum felicitatis obtulit* : but  
*poculum mortis propinauit.* there was mel-  
l in ore, but it fel in ventre, *apparuit in*  
*palato vinum*, but in stomacho experien-  
tia *absinthium* , & vera mors in olla.  
There was offered me a cup of felicitie,  
but sin began vnto me in a cup of mor-  
talitie, it seemed in my mouth to be as  
sweete as honie, but I felt it in my bel-

Greg mo-  
rall. 11.  
cap. 16.

Beda ex-  
hor. 13. 5.

*The Arte of*

ly as bitter as gall : I hoped to haue taken a cup of delight, but behold in the bottome there were drugges of loathsome confusion . It seemed in my palate to be pleasat wine : But I proued it in my stomach to be bitter wormwood, and to say the truth there was euē death it selfe in the cup . Neither are wee to expect any thing else of sin, then death seeing the greatest reward that sin can afforde vs is death and destruction. And thus much for the second point.

Rom. 6. 21

Now followeth the third, which is the remedy against this burden, & that is twofold the one to giue a remouue vnto sin, and the other, to cast thy burden vpon the Lord. For the first. Sinne is like a leauen , that will leauen the whole lump , like a poyson that will corrupt the whole body : like a plague that will infect the whole house, yea it is *ignis ardens* , a burning fire that will consume the whole Cittie . Now if we would not haue the whole lump to be leauened, we must take away the leauē, nor the body to be corrupted, we must send away the poyson, nor the house to be

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be infected, we must chase away the plague, nor the Citie to be burned we must quench out the fire, nor the man to be destroyed we must remoue the sin.

For *quantum peccandi materiam sustuleris, tantum extinguetur: quantum adieceris, tantum accendetur*. The more thou shalt detract from the matter of sin, the more thou shalt diminish it. seeing the cause being taken away the effect likewise will decay. For as *The-*

*simus*, if he had obeyed the Phisicians counsell in abstaining from vncleānes, he had saued his eyes: so man had saued both body and soule, had he abstained from sin and iniquitie. Sin is like

vnto a flegmaticke stomacke: *si enomueris, reuenatur*: If it vomites it is eased, because it disgorgeth that which most heauily did molest it. The vomite of our sinfull soules is confession of our

sinnes vnto God, and the best way to keepe our soules from corrupting, is to use the diet of abstinene from sin and iniquitie. Thus much was insinuated by *Iohn Baptist* vnto the Iewes, and by

*Christ* vnto his disciples, willing them

to

F 3

Ma  
Heremita.

Ambrosius  
in Luke.

## The Arte of

Tertulliaus  
lib de pœni-  
tent.

Gregorius

Chrysost.

to preach repentance, for the kingdome  
of God is at hand. Now then seeing  
thou hast found the way to remoue thy  
sin, and obtained of thy Phisician a pur-  
gation, to purge thy iniquitie, which  
is repentance: *cur cessas aggredi quod*  
*scias mederi tibi? cervus sagitta transfixus*  
*scit sibi Dictamno mederi*, why doest  
thou delay to assay that which will be  
thy cure? The Hart no sooner peirced  
with the dart, but presently runnes to  
heale her selfe with Dittinie: The swal-  
low if her young ones chance to haue  
their sight put out by any mischance  
flies, presently for swallowwort to redee-  
me their sight. The Lord counselleth  
thee, to seeke for him while he may be  
founde. For it may be *qui tempus senect*  
*utis expectat ad pœnitendum, dum spe-*  
*ret misericordiam inueniet iudicium.*  
That he who boasteth of his repentance  
vntil the time of age, or the day of death,  
instead of mercie, may finde iudgmēt  
wherefore *seminemus dum est tempus, ut*  
*metamus, nauigemus dum mare navigari*  
*potest, antequam sit hyemps, quando magnus*  
*ille, & tremendus dies aduenerit non lice-*

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*bit navigare* : let vs sow our seede while it is seede time, and set forward to saile, while the sea will serue . For it may be it wilbe too late to begin our iorney when the sunne setts; to hoyft vp saile, when the tempest ariseth, to sow our seede, when we should reape our corne Numb. 25. to repent when we lie a dying, and to do good when we are dead . Remember that Zimry and Gozby were apprehended in the very acte of their iniquitie, and suddenly were destroyed. And Actes. 5. Ananias and Saphyra, were taken in the very moment of their sin, and without repentance perished, yea saith *Augustine; spiritus reprobus repente in morte rapietur à corpore*. The reprobate and sinfull soule shall be suddenly taken, from the body in the moment of death, and carried with vnspeakeable feare before the tribunall of the greate iudge of heauen and earth . Then shall the soule in the remembrance of her sinnes seeke to flye away from them, and request but truce & respite of one howre to be seperated from their sight and company, but shall not obtaine it . For they

## The Arte of

will answere *operatus sumus, et tecum  
ibimus*, we are thy sinnes, & the worke  
of that hands and heart, and we will  
goe with thee euen to the indgement  
seate of God, there to accuse, and for  
euer to condemne thee. Thus happened  
Luke. 16. 2 it vnto the rich man in the Gospell,  
who being euen now in pleasure and  
delight, and not regarding repentaunce  
was not long after smitten dead, and ca-  
ried to hell fire for euer to be burned.  
This made that holy father Gregorie  
*Nazianzin* to say.

One thing I lament and I feare an o-  
ther; the first is my sins, and the second  
is gods iudgment seate, with hell fire. O  
therefore saith *Basill* bewaile euer  
thy sinnes, and lament for thy ini-  
quitie. Flie flie those destroying tor-  
ments *vbi nec tortores deficiunt, nec torti  
misere moriuntur*: where the tormen-  
ters are neuer wearie, nor the tormen-  
ted shall euer die. Where is death with  
out extinction, and burning without co-  
sumption. Wherefore while it is to  
day harden not thy heart but cast off  
thy

*Basill.*

*Aug.*

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thy sinne and remoue thy iniquitie,  
by true repentance for thy transgression.

Thus much for the first remedy, and that is to giue a remoue vnto thy sin. Now followeth the second, which is to cast thy burthen vpon the Lord, which is to lay it downe in the bosome & lap of God and that must be done by prayer, and affiance. Thus did *Dauid*. First Plal. 6. he cryed my soule is soare troubled, the hee prayeth, returne O Lord: which prayer being grounded vpon true faith he saith: the Lord hath heard the voyce of my petition, & therfore he triumphs all my enemies shall be confounded. Marke the burden which was the trouble of his soule, and the remedy, which was prayer and affiance. Wherefore being well practised in this diuine art, he sets vp a schoole for al christia scholars saying: come, and I will teach you. And what (I pray you) is his method? First decline from euill and then do good, there is the remedy of repentance, and the Lordes eares shalbe open to your cry & he will deliuer you there  
is

## The Arte of

Rom. 6. 24  
Hoseah.  
14. 10.

Aug solit.  
16.

is the remedy of faith, and prayer; This was *Augustines* practise; First he cryeth with .*S. Paule* O wretched man that I am, when shall my crookednesse, be made euen to thy streightnesse? & then he falleth to confession, which he acknowledgeth to be the verie way, wher by he may go againe into the way out of the which he hath gone astray. Now his confession is that God is truth, and he vanitie, God is puritie but he filthinesse, God is good, but he euill, God is righteous, but he sinfull, God is life but he dead. Then he falleth vnto prayer, saying: *Audio creator, creatura tua sum iam perij, creatura tua sum, iam morior.* Harken then O Creator, I am thy creature, and am now cast away, I am thy creature, and now do I die: thy workmanship (O Lord) I am, despise not the workes of thy hands, respect the wounds of thy owne hands (I beseech thee) loe thou hast written me vpon the palme of thy hands: *lege scripturam hanc & salua me*: read that writing and saue me: which prayer being grounded vpon faith, he calleth God his fortitude by



by whome he is vpholden, his helpe by whome he is assisted, his strength by whome he is sustained, his glorie, in whome he reioyceth, & his life wherein he liueth.

This method Basilius in his booke *de Peccato* commendeth vnto vs as the especiall remedy for this burden saying; there is one thing that thou must shun and eschew, and that is sinne, insinuating repentance, and there is one refuge for all thy miseries and that is God, intimating faith and true prayer. Let vs therefore take vp the parable of *Gregorie Nazianzen* and pray after this manner.

Thou O God hast had mercie vpon three famous Publicans, which are remembered in thy holy booke: *Mathew* at the custome. The Publican in the Temple. *Zachens* on the tree: O let me be the fourth and saue me. Thou hast had mercy vpon three, that were strongly bound and couldst not stirre. The lame of the palsey on the bed, the sicke

Math.9.

Luke.18.

Luke.19.

## *The Arte of*

**Math. 9.** sicke lying by the poole, and the bound  
**Marke. 9.** by the spirit eightene yeares; O Lord I  
**Iohn. 5.** am bound with the chayne of my sins,  
vnlouose this chaine, let me be the fourth  
and saue me. Thou hast had mercy vpon  
**Math. 9.** three that were dead, and saw no  
**Luke. 7.** light. The Rulers daughter. The  
widdowes sonne. And Lazarus  
**Iohn. 11.** whome thou louest. O Lord I am  
dead in my sinnes, let me bee the  
fourth and saue me, For thy great  
mercy sake.

And nowe giue me corasiues, that  
then I may haue comfortatiues. If in  
this life thou sendest me vanitie, there  
I shall haue immutabilitie. If in this  
life thou layest burdens vpon me, grant  
that in that life I may enioy eternal ease  
and quietnesse. And thus much for  
the third point, which is the remedy  
for this burden.

Now followeth the third thing con-  
sidered in the first part, which is the  
ground whereunto this anker must be  
fastened; and that is two fold, God, and  
the promise to the prouidence.

The

The first expressed in these wordes  
*cast thy burden upon the Lord*. And the  
second signified by these: *He shal nourish thee*.

The first is *gnal Iehouah*: vpon Ie-  
houah shewing vnto vs by this name  
that God is he of whom all things haue  
their being, are gouerned, and preserued  
For Iehouah is a name of essence com-  
ming of *houah*, or *haiah*, which is a verbe  
substantiue, and signifieth to be. From  
whence ariseth *ehie*: the name of sem-  
pternitie, & signifieth which is, which  
was, and euer shall be. Wherefore God  
calleth himself, (and none but himself)  
I am, as who should say: I am of my  
selfe, and others of me, and therefore  
*cast vpon me*. I am all sufficient, hauing  
no neede of others, but all other things  
haue neede of me. *Sciebat enim se so-  
lum esse, alias creaturas a se accepisse vt  
essent*. For he knew well when he said  
I am: that he onely had being of him-  
selfe, & all the being that the creatures  
haue, they receiue it from him. Which  
indeede is no more to be called a being  
(in respect of Gods being) the the sha-  
-dow

Exodus. 3.  
14.

Origin.

dow may be said to be, in respect of the body, or the smoake, in comparison of the fire. Seeing then God is, and all sufficient, we note from this word Iehouah these two thinges. αὐτοῦς : and αὐτῶν : Gods selfe existencie, and Gods selfe sufficiencie.

First Gods selfe existencie, whence he is called (*Alpha*) and (*Omega*) the beginning and the ending which is, which was, and which is to come.

Apocall. 8. For Attahel : before the mountaines were made, and before the earth,

Psal. 90. 2. world were formed, euen from euer-

Damacen. (saith the kingly Prophet) being the vn  
Orthodox created maker of all things yea the very  
cap. 2. author of life. For of him we liue, we

Acts. 2. 15. moue, and haue our being. Ezekias dy-

Acts. 17. ing life, he prolonged at his pleasure,  
For he hath power both of life, & death:

Elay. 38. other Gods cannot saue thee, for they  
cānot saue themselues. Being like vnto

Wisedome 16. 13. Dagon the God of the Philistines, who  
fell vpon his face on the ground before

Barauch. 6. the Arke of the Lord, and not being a-  
ble to help himselfe, lost both his head,  
and

and his hands. But *Iehouah* is he, that did answer Elias prayer by fire from heauen. For the Lord himselfe is God, therefore call vpon him.

Kings. 1. 18

The second is Gods selfe sufficiencie. For God calleth himselfe *el shadday* God all sufficient, being most worthy of that prayse and commendation, which the Poet ascribeth vnto nature: Genes. 17. 1 saying.

*Ipsa suis pollens opibus, nihil indiga nostri.*

He is rich enough of himselfe and wanteth none of our riches to helpe him.

And thus much he acknowledgeth of himselfe saying. Heare O my people and I will speake: Heare O Israell, and I will testifie vnto thee. For I am God euen thy God. I will take no Bullocke

Psal. 50. 7.

8. 9.

out of thy house, nor goates out of thy foldes. For all the beastes of the Forrest are mine, and the beastes on a thousand mountaines. I know all the fowles on the mountaines, and the wild beasts of the feild are mine: If I be hungry I will not tell thee. For the world is mine and all that there in is. And thus much the word God importeth vnto

vs

Euripides, vs. For if he be God indeede he neither wants, nor stands in neede of any other but our God is almightie. He made  
 Job. 5. 17. heauen and earth, and all that is therein. And this is the law of reason, that *omnis qui aliquid facit, eorum quæ facit habeat potestatem*; that euery man who makes or effects any thing, should haue power and dominion ouer the workes of his  
 Cassiodorus in Psal. owne hands.

94.

But what should I spende my time in prouing of Gods sufficiency: seeing he is not onely *autarctus*: but also *inexpensis*: yea and likewise *marctus* sufficiēt for himselfe, but also for others  
 Zenophon. yea and sufficient for all be they neuer so many. For of him be all, *in aīōi dēō*: nothing can bee without God: who  
 Arist. de Mundo. As Aristotle in his booke *de Mundo* saith, that he is as the gouernour in the ship: the wagoner in the wagon, the Chanter in the Quire, the law in the Cittie, the Generall in the army; the same and much more is God in the world. Now the ship cannot long indure without the Pilote,

Pilote, nor the Citie without the law,  
nor the army without the Captaine, nor  
the world without God. For God is  
vnto the world, as the Sunne vnto the  
Moone: *quodcedente deficit lumen Lu-*

A quinas  
in Colof.

*ca.* But if the Sun pull backe his light  
from the Moone, he must likewise loose  
her light, and if God withdraw his hand  
from vpholding the world, the world  
must needes decay. And therefore cast  
vpō him, for he only hath being of him-  
selfe, and is sufficient for himselfe & thee.  
And thus much for the first ground.

The second is the promise of Gods  
prouidence: noted in these words: *He*  
*shall nourish thee*: wherefore he may be  
called *vis*: of *vis*, because God by his  
prouidence, doeth as it were forerunne  
and prouide nourishment for all things.  
And good reason, For *vis* must bee

Greg. Ni-  
cen de pro  
hid.

*vis*: he that made all things must  
prouide for all things, otherwise there  
would fall out some lacke or want, ei-  
ther in the maker, or in the prouider.  
For if one should make the world, and  
another keepe, and conserue it: the one  
would be weary of working misdow-

G ting

gail.

sermo A  
Jollo

fining the care of the prouider, and the o-  
ther carelesse in keeping, fearing the  
goodnesse of the worker, wherefore  
the generation  
conservation & gouernment of all things  
are not amisse alledged by the Fathers  
to proceede, and come from one & the  
selfe same power.

Psal. 145.  
15 16.

psal. 104.

The first noting his creating facultie  
the second is conseruing, and the third  
his ruling and guiding power. And this  
is acknowledged by the word of God,  
and practised by the creatures. For the  
eyes of all things looke vpo thee (saith  
the Psalmist) speaking of the Lord) and  
thou giuest them their meat in due sea-  
son, thou openest thy hands, and fillest  
all things liuing, of thy good plea-  
sure. This the rauening Lion confesseth  
by his practise. For the Lions roaring  
after their pray, do seeke their meat at  
God. And naturall Philosophy relating  
the nature of the creatures doth warrant  
as much vnto vs. For they ripping vp  
the nature of the crow, do finde in her  
a certaine vnnaturall affection  
towards her young ones, who behol-  
ding



ding the tallowy couller of her birdes when they are young, falleth into a loathing, and misliking of them. Wherefore for certaine dayes she leaueth and forsaketh them, whome God taking into his custody in meane time sustaines & releines by worms, that breed in the dounge and filth of their nest, vntill such time as the old ones retorne vnto them againe. For he prepareth meate for the *Iob. 39. 3.* Rauens, when his birdes cry vnto him wandring for lacke of meate.

This is further shewed by Gods miraculouse preservation of the Kings Fisher a sea birde. *Basileus de precat.* who maketh her nest vpon the water of the sea, and that in the midst of winter, euen then, when the windes are most strong, and the water most boisterous. Yet by Gods prouidence the windes wax quiet, & the waters calme, so long as the Halcio sits vpon her eggs and produceth her young ones: yea for so long as the young ones haue neede of their damnes nourishment and are not fitt to prouide for themselves: And these dayes the saylers call the Halcio-

nian dayes? Thus God sheweth himselfe a Father vnto his creatures, being (as the psalmist speaketh) like vnto a father that hath compassion vpon his children. And good reason that the Lord should be thus vnto vs, if we trust in him. For do we not see the plants giue life, & nourishment, vnto the spigges, and twigges, that arise and issue of them. The beastes cherish and nourish their young, and man bringeth vp his Children that be borne of his loynes. And doe wee thinke that God can bee without naturall affection, that is the Creator and maker, of all fatherly loue in others? yea and is the cause of all the good in nature and he himselfe be without goodnesse vnto his creature? yes verily, *cogita de Deo quicquid melius potest & de te quicquid deterius, & de illo amplius credere debes, quam cogitare possis.* Thinke the best that thou canst of God, and the worst thou canst of thy selfe, notwithstanding thou mayst helceue much more touching his goodnes, then thou

Plato.

Bernardus.  
Meditat. 5.

thou canst possibly thinke our image in  
 For he is *bonum sine quo nihil est bonum*: Aug. solil. 1.  
 he is goodnesse it selfe without whome  
 nothing is good: yea indeede none is  
 good but one, and that is God himselfe  
 And therefore cast thy burden vpon  
 him; for he is thy sheaphard that will  
 keepe thee so that thou shalt not want: Psal.  
 and thy shepheard that will seeke thee  
 so that thou canst not be lost. He is  
 like vnto a eagle that defendes her young  
 ones against the heate of the sunne, and  
 therigour of the cold. Like vnto an  
 hen that keepes her young ones against  
 the fury of the vulture: and may be wel Deut. 32.  
 compared to the winges of the Cheru-  
 bin, which are alwaise spread abroad to  
 receiue thee at thy comming. O there-  
 fore praise the name of the Lord, for he  
 is good, the earth is full of his goodnes.  
 Thus doth saints giue thanks vnto God  
 Psal. 106. for his goodnesse. But alas  
 and not onely but also olde fa-  
 uour and frendship is now a sleepe,  
 for men at these dayes are too forgetful  
 and not onely old fauour but new like-

Psal. 106.

Pindarus.

Psal. 106.  
13. 21.

Ier. 2. 12.

Chro. 9. 16  
13.

wise, yea all the graces and louing kind-  
nesses of the Lord are put out of mind,  
and forgotten wherein men are like vn-  
to the Israelites that forgot God their  
Sauour, which had done great things  
in Aegypt, and wonderous thinges in  
the land of Ham, and fearefull things at  
the read Sea: yet incontinently they for-  
gat his workes. Thus are men leade  
from God, and therefore woe and des-  
truction shalbe vpon them, (saith the  
Prophet) yea, be astonied oye heauens,  
be affraid and vtterly confounded (saith  
the Lord) For my people haue commit-  
ted two euils, they haue forsaken me  
the fountaine of liuing waters, to dig  
them pits that will hold no water. For  
they haue forsaken God the rocke, the  
foundation and the sure ground, to cast  
vpon the creature, a sandie vnsteadfast  
& deceitfull grownd. And this grownd  
is especially of three sorts, wherevpon  
men especially cast their confidence, &  
fasten their ankers, and they are men,  
the world, and the deuill. The first  
grownde whereupon men commonly  
cast, is man himselfe. As sometimes  
vpon

upon the Phisician; thus did *Asa*, who  
being sicke and diseased, sought not to  
the Lord in his disease, but to the Phisi-  
cians: but death ouertooke him for it.  
Not that phisicke is to be discommen-  
ded, for the Phisician is honourable,  
but hee must be put in the second or  
third place. Sometime vpon policy, as  
did *Nero* and *Absalon*: the first whereof  
that he might establish his kingdome  
the better to him, and win the hearts of  
the people, under the pretence of ele-  
mencie when there was brought a bill  
vnto him, whereunto hee should sub-  
scribe, touching the condemnation &  
punishment of offenders, he would say  
*Non sciam iustitiam*. I would I  
could not wright, as though (forsooth)  
he desired so much the wellfare and life  
of the people, that wished afterwarde  
that all Roome were but one head, that  
he might cut it off at one blow. The se-  
cond that he might with more ease ob-  
taine the kingdome, hee would get ap-  
pearely and stand by the entring in of  
the gate, and euery man that had anie  
matter, and came to the king for iudg-  
ment,

Sam. 2. 15.

2. 3. 16.

ment, him did *Absolon* call vnto him, and said of what citie art thou? and he answered, thy seruant is of one of the tribes of *Israell*: then *Absolon* said vnto him: see thy matters are good & righteous, but there is no man deputed of the King to heare thee. *Absolon* said moreouer, O that I were made iudge in the land, that euery man which hath any matter or controuersie might come to me, that I might do him iustice. And when any man came neere vnto him, and did him obeysance, he put forth his hand and tooke him and kissed him. And on this manner did *Absolon* to all *Israell* that came to the King for iudgement. So *Absolon* stole the hearts of the people of *Israell*. See the nature of the politician; without a fault; within an hypocrite, deceiver, murderer and traitor. And yet this is the practise of the world by pollicie, hypocrisie, and deceit, to aduance, and maintaine their house and their estate. but how God liketh the politician (when pollicy hath not his warrant from him) appeares by the confusio of *Achitophel* whose coun-  
cell

Sam. 2. 17.

sell and pollice being refused and overthrowne, he went and hanged himselfe:

Thirdly vpon strength, as vpon kings Sam. 1. 17.  
and princes, souldiers, holds, munitions 17.  
and such like. Thus did *Goliath* trust in

his strength, and therefore defied the host of Israell, but little *David* overcame him with a sling, and a stone. For the

battle is the Lords. Thus did *Asa* Chro. 2.  
trust vpon *Benhadad* the King of Aram, 16. 2.

but the Lord told him by the Prophet *Hananani*, that he had done foolishly, & therefore henceforth hee should haue

warrs. For the eyes of the Lord be hold all the earth to shew himselfe strong Dan. 4. 27.  
with them that are of perfect heart to- 25. 29.  
wards him. Thus did *Nabuchadonozor*

cast his confidence vpon the strength of his Babell, saying, Is not this great

Babell that I haue buile for the house of my kingdome, by the might of my

power, and for the honour of my maiestie? But while the word was in his mouth, a voyce came down from hea-

uen, saying: O King *Nabuchadonozor*,  
to thee be it spoken, thy kingdome is  
departed

departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee eat grasse as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most highe beareth rule ouer the kingdomes of men, and giueth it vnto whomesoeuer hee will. And the very same houre was this thing fulfilled. Thus did *Dionysius* that said his kingdome was *Adamantinis vinculis firmatum*. Strengthened with chaines of Adamant, and that in despite of God, but the blasphemous wretch found the contrary, when hee was dispossessed of it. And *Ajax* in *Sophocles* trusting vnto his strength, said, *ignavis opus esse consilio diuino, se sine deo vincere posse*, it is enough for cowardes to craue ayde and counsell at Gods hands, he was able of himselfe to get the conquest. But he spake as a man without a minde, as afterwards it proued, when he fought with ræes in stead of men. Wherefore for all their brags these men must know, that there is neither conquest, battle or victory without

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our God, and that the king is not sa-  
 ued by the multitude of an host, nor  
 the mightie by much strength. Gedeōs  
 army consistig but of three hundred Psal. 33. 16  
 men ouerthrew a mightie host of the Iudges. 7.  
 Madianites. For the Lord can saue  
 as well with a few as with many. *Iona-* Chro. 14. 9.  
*than* and his harnessse bearer, being but Sam. 1. 14.  
 two, discomfited a mightie armie  
 of the Philistines. For the Lord hath Psal. 14. 10.  
 no pleasure in any mans legges, but in Iudg. 5. 16.  
 them that feare him. *Sierra* had 700  
 chariots of iron, and a mightie army,  
 yet was slaine by 200 men, for they Aug. deci-  
 fought from heauen against him. The uit. 5. cap.  
 Gothes conning against Rome in the 23.  
 reigne of Honorius, were in one day dis-  
 comfited and there King *Hadagisus* 1er. 17. 5.  
 with his sonnes taken captiue, yet not  
 one of the Romans killed, no not so Psal. 116. 11  
 much as wounded. For cursed is the  
 man, that hopeth in man and maketh Epictetus  
 flesh his arme. Because all men are li- Homer  
 ares and meare vanitie, being like vnto Sophortes.  
 running water, yea to a very swift stream  
 that is here now and suddainly in an  
 other place, or like to the falling of Pindarus.  
 leaues,

leaves, yea to the shadow of smbke may  
 mah is the very dreame of a shadow.  
 Cōpared by on to houses of dirt built  
 by litle childre, which a mā may breake  
 with euery fillip. This made Xerxes  
 to weepe, beholding his great army of  
 200000 men, because after a few yeares  
 not one of them should remaine, or be  
 aliue. *O si possemus in tale ascendere  
 speculum, de quo vniversam terram sub  
 nostris pedibus corneremus, iam tibi osten  
 derem solius orbis ruinam.* O that wee  
 might asceend to such a hill, from whēce  
 we might behold all the whole world  
 vnder our feete, then would I quickly  
 shew vnto thee, the ruines of the same.  
 Then would I shew vnto thee nati  
 ons against nations, wars, imprisomēts,  
 tortures, banishments, and not only the  
 ruine of Xerxes army, but the death &  
 destruction of all the men in the world  
 not long after to come to passe. For all  
 flesh is grasse.  
*Flos apparuimus, qui non eramus qua  
 si flos arascimus, qui temporaliter apparen  
 bamus.* We seemed to be what wee  
 were not, as a flower we wither which  
 are

Chrysof.  
 27. ad po.  
 puli.

10. 41. 0111

10. 41. 0111

01. 41. 0111  
 Hieron: ad  
 Heliodor.

10. 41. 0111  
 10. 41. 0111

10. 41. 0111

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Esay 40.

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10. 41. 0111

10. 41. 0111

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are here but for a time. now may wee Nazinanz  
 thinke ourselues to be iolly fellowes,  
 but by and by we shalbe turned vnto  
 dust, and then is the peasant equall with  
 the prince. Therefore let vs in Englād  
 (enpirored now with enemies) make  
 God alone our shield with *Dauid*, yea Psal. 91.2:  
 our rocke and defense. Let vs pray vnto Psal. 18.  
 him he is our King, and he must heare  
 vs. For if the woman could answere Psal. 5.3.  
*Adrian* the Emperour, when her suite  
 was put off with, *non est mihi Orium*, I  
 am not at leasure: *Ergo imperare noli*:  
 therefore be no longer King then saith  
 she, whereat he turning vnto her, gaue King. 2.6.  
 her audiēce: How much more will God  
 (that commādeth vs to pray vnto him) Psal. 91.12  
 be willing and readie to heere our pray-  
 ers? *Elizeus* prayed, and saw the army  
 of God pitched round about him. And  
*Jacob* had the host of God to meete  
 him for his protection. For the Angell  
 of the Lord shall pitch his tentes about  
 thee, and carrie thee in their hands least  
 thou be hurt, if thou wilt put thy trust  
 in him. And therefore cast vpon the  
 Lord.

And

## The Arte of

And thus much for the first ground  
 whereupon the most part do cast their  
 anker. The second is the world, where  
**Psal, 94. 6.** on the couetous, luxurious, idle, & shif-  
 ting man doth put his trust. For the  
 couetous boasteth of his riches, & trust-  
 eth in them, saying vnto his soule, take  
 thy rest, For thou hast many goods  
**Bernard:** layd vp. Theis sayle *mare rubrum*, the  
 red sea, and fetch about to the riuer  
 Ganges, which compasseth the land of  
 Euila, where are bred the carbuncle, the  
 Smaragde, and the golden mountaines,  
**Psal. 4.** whereunto by reason of griffens, and  
 dragons and mightie monsters, it is al-  
 most vnpossible to attaine. Yet man  
 aduentures for it, *querit vt acquirat, ac-*  
*quirat vt perdat, perdat vt doleat.* He seeks  
 by all meanes to get, he gets to loole, &  
**Basil.** he leeseeth to vexe and torment himself.  
 O yee sonnes of men how long will ye  
 seeke after vanitie? How long will ye  
 hūt after gold, a net to catch our soules,  
 the hooke of death and the baite of sin?  
 How long will ye seeke after riches,  
 the cause of warres, the discord of bre-  
 thren that makes kinsmen forget na-  
 ture,

sure citizens maintaine sicophantes, and  
 the high way theeues? Who is the fa-  
 ther of lies, the coyners of false accusati-  
 ons, and the author of periury? Are they  
 not riches and the desire of gold? what  
 made *Abab* to slay his subiect? *Achan*  
 to steale forbidden goods? and *Iudas*  
 to betray his Maister, was it not the de-  
 sire of gold and riches? O remember  
 that couetousnes is carried vpon a cha-  
 riot, the foure wheelles wherof are *pusil-*  
*lanimitas, in humanitas, contemptus dei, &*  
*oblitio mortis*, faint heartednesse, inhu-  
 manitie, contempt of God, and forget-  
 fulnesse of death. The coach horses  
 that draw the chariot are *tenacitas*: and  
*rapacitas*, holdfast and rauening. The  
 waggoner is desire of hauing, and the  
 whippes that scourge forwardes these  
 horses are, desire to gette, and feare to  
 losse. And yet what hast thou gote by  
 all this paines, but a Cittie of paper, a  
 runnagate seruant, a sword to peirce thy  
 soule, and euerlasting destruction (as did  
*Dives*) that for his riches was carried in  
 to hell. But thou that by euill meanes  
 thus castest after the world, forgettelt  
 that

Barnard.

that God is the giuer of all riches, who is the giuer of all thinges: in Citie, in feild, in cattle and corne, and what not. Wherefore least this be added vnto the heape of thy offences, forsake the world and cast vpon the Lord, and he will provide for thee.

But heere steps in the idle and delicious man obiecting for himselfe, and his eale saying: What then neede we for to labour if God be the giuer of all things? But this man must know, that when the scriptures speake (acknowledging to Gods prayse) that he giueth all things, yet they debaerre not fro him the means which God appointed. Thus when the psalmist speaketh, that the faithfull man who trusteth in God, shall haue riches and treasure, he vseth the word *Hoon* which properly signifieth goodes and riches which are gotten by great indour to admonish vs, that riches are bestowed vpon vs by those means which God hath ordained fro aboue, of which sort are labor, paines, care, and such like. For man is borne to labour. He goeth out vnto his worke and to his labour vntill

Psal. 103. 9.

vntill the euening, and without labour  
 nothing can prosper. Howbeit both  
 labor, thirst, sleepe, and all must be done  
 according to the Philitions rule, name-  
 in a meane. But heere the idle man will  
 take vp Christ his speech for his warant  
 laying, Take no thought for thy life  
 what to eate, nor for your body what  
 you shall put on. The Ravens neither  
 sow nor reape, yet God feedeth them,  
 and how much is man better then  
 fowles? But we must know that Christ  
 forbiddeth not heere labour and ordi-  
 nary meanes for prouision, but giueth  
 vs in charge, not to giue ouer our selues  
 to a couetous care of this life, nor la-  
 bor, *sed mens suffoca, et cura, damnatur:*  
 not labour but a minde choaked with  
 care is condemned. *Labor est exerce-  
 ndus, sed sollicitudo est tollenda:* labor is to  
 be vied, but ouer much care to bee re-  
 fused, For labour is commanded. In  
 the sweate of thy face, thou shalt eate  
 thy bread; vntill thou retourne vnto the  
 earth. Whereby we finde condemned  
 the idle begger; vnto, whose God hath,  
 afforded parts fitte for labour. The rob-  
 ber,

Luke. 12. 25

Chrysostom

Hieron.

Gen. 3. 19.

ber, & the theife, the belly God, and the Fryar, the coufiner, the shifter, and all that liue by their wits without calling. For these liue vpo other mens labour, & not vpon the sweate of their owne browes, *solliciti esse uetamur, laborare autem iubemur*. For labour *est natura*:

Chrysoft.

*sollicitudo est culpa*, weare forbidden indeed to be too carefull, but we are com-

Tho: Aqui.

manded to labor. For labour is of nature, but care of sinne, yet neither is all care forbidden. For there is a faithfull and a sinfull care. The first labourereth in his calling, *escam in manum domini commisit*, but he leaues the issue and euent of all his labor, vnto the hands and prouidence of God, building vpon him by a strong faith. The second labourereth but dispaire of the issue, *quasi qui neminem habet gubernantem*, as though all

Chrysoft.

must come by his care and trauell; and there were no God to prouide for him

Nazenzes.

and send a blessing to his labor. Whereas, If the Lord giue a blessing caring care wil not preuaile: and if God do not giue a blessing, all our labour will doe no good. For as the Rabbines could

well



well note God hath four keys which he will not lend to any other. The key of the graue: the key of dearth and barrenes. The key of raine, and plentie. And the key of foode and nourishment: yea except the Lord build the house, they labour but in vaine that build it: and except the Lord keepe the Citie, the keeper watcheth but in vaine. It is in vaine for you to rise early, and to lie downe late, and eate the bread of sorrow, vnlesse the lord be with you to blesse you. But if God lay to his helping hand, vnto our lawfull calling and diligent induour then may we be assured all things shall prosper, and succeed for our good. So then, if we will not tempt God wee must vse the meanes, but such meanes as God alloweth of, and hath ordained. Wherefore craft, vsury, Simony, counterfeiting of wares, and such like, as meanes by God both forbidden and condemned, are to be eschewed and auoyded. And here may the poore man that faithfully laboureth in his calling be comforted. For he shall not alwayes be forgottē, because if God prouideth

*Psal. 127.  
1. & 2.*

uideth for the fowles, man is better thē  
they. If he cloatheth the Lillies of the  
feild, which to day are in your feild, &  
Math. 6. to morrow cast into the ouen: how  
much more will he cloath and feede vs,  
if we will put our trust in him? This  
Dauid founde by experience, and pro-  
uoketh others by his example to trust  
in God: I sought the Lord (saith he) &  
Psalm. 34. 6. 8. he hearde me, the poore crieth, and the  
Lord heareth him: O do but tast, and  
see how gracious the Lord is, and you  
shall finde that mā to be greatly blessed  
that putteth his trust in him: And this  
Christ maketh vs to be most sure of,  
when he telleth vs that God is our fa-  
ther. For if *pater, vult*; If *omnipotens*  
*potest, non est ergo timendum quin prouideat nobis.* If he be our father, then how  
can we doubt of his good will vnto vs  
his children: and if he be omnipotent  
how can we feare his abilitie to per-  
forme his will: wherefore if he be both  
willing and able, let vs assure our selues  
that he, and he alone will assuredly pro-  
uide for vs, and therefore let vs cast  
vpon the Lord. And thus much for  
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the second false ground which is the world.

Now followeth the third, and that is the Diuell. A ground whereon Magicians, conuicers, witches, and whoſoeuer folloꝝ any ſuch vnlawfull, and forbid- den craft, do caſt their hope and rely. Men mightely miſlead, and bewitched with blockiſh Atheiſme, and y<sup>e</sup> godly- neſſe, yea with ſortiſh forgetfulneſſe, of their owne aſſaie and wellfare. For can a man looke for any benefit or help at the hands of his mortall enemy and profeſſed foe? yet the Diuell, and his angels are our deadly enemies, ſeeking to deuour vs, and our profeſſed foes Gen. 3. by open proclamation from the begin- ning. Neither is this all; but God him- ſelfe will turne againſt them. For if any turne after ſuch as worke with ſpirits, & ſoothſayers, to goe a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among my people. This happened it to Saule for leauing God, to ſeek vnto a witch: he was deſtroyed. Pharaoh run- neth vnto the winardes, but he, and all

Pet. 1. 5. 8.

Gen. 3.

2 Thimo. 2. 17. 18.

Leuitic. 20

Sam. 28.

Exod. 7.

Kings. 2. 1.  
3. 4.

Suetonius.  
cap. 14. 15.

his army perished for it. *Ahaziah* falling sicke sent to inquire of Baalzebub the God of Ekron; touching the recouery of his disease, but the an-gell of the Lord said vnto *Elijah*. Arise, and go vp to meete the messengers, and say vnto them: Is not there a God in Israel? wherefore thus saith the Lord: Thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death. *Domitian* forsooth must needes haue his wizards to tell him of his fortune; But presently thereupon he grew suspicious of all his people, that he caused the wall of his gallery to be beset with the stone *Phengiles*, which is a verie bright and shining stone, that by that meanes hee might see, and behold, what was done behind him. For these fortune tellers, and casters of natuities either they tel vs *aduersa*, or *prospera*: some good and prosperitie which shall happen vnto vs, or else some ill and aduersitie, that shall betide vs. If they tell vnto vs some happy thing to come and do deceiue vs, they make vs vnhappie by expecting that which shall

shall neuer be fulfilled. And if they tell  
 vnto vs aduerse, and euill thinges to be-  
 tide vs, and lie vnto vs, yet they make  
 vs miserable by fearing that which shal  
 nor be effected. Howbeit, if they learn  
 this knowledge of the Diuell, can wee  
 thinke that he will tell vs any good that  
 wisheth nothing but our hurt, or if it be  
 else where, to be found, were it lawfull  
 would God then forbid it to be practi-  
 sed saying, Let none be found amongst  
 you that vseth witchcraft, or a regar-  
 der of times, or a marker of the flying of  
 fowles, or a Sorcerer, or a charmer, or  
 that counsellcth with spirits, or a sou-  
 slayer, or that asketh counsel at the dead  
 For all that doe such things are an a-  
 bomination vnto the Lord. As for the  
 Diuell he is an euill spirit, the spirit of  
 hatred, a lying spirit, and the father  
 of lyes, himselfe like lightening was  
 throwen downe from heauen. And  
 what stay then can they hope for or ex-  
 pect, that put their trust in him? But if  
 thou hast sayd with *Dauid*, the Lord is  
 my hope, and my fortresse, hee is my  
 God, in him will I trust. Then shalt

Pfal. 91.

Gregorius

Math. 8.

Iob. 1.

Aug.

Bernardus.

thou be deliuered from the snare of the  
hunter, and from the noyloine pestilence  
from the feare of the night and the ar-  
row that flieth by day: Thou shalt  
walke vpon the Lion: and the Adder, the  
young Lyon, or the Dragon, shalt thou  
treade vnder thy feete. For God will  
giue his Angels charge ouer thee, to  
keepe thee in all thy wayes: As for the  
Diuell, what power and abilitie hath he  
to preuaile against thee, vntill God  
giue him leaue. *Quis essem in porcos tra-*  
*sire non possum, nisi permissus:* which could  
not enter into the heard of swine vntill  
he had receiued leaue, and licence from  
Christ our Saviour. Nor preuaile against  
Iob, no further then the Lord sawe it  
conuenient, for Iobs triall, & the Lords  
glorie. Whatefore deliue. Satan, and  
abandon all vlers of wicked craftes, &  
say with *Augustine: Quia confidentia, vna*  
*firma promissio Deus misericordia. tua.*  
This is one only confidence, and firme  
promise, and that is thy mercy O God,  
*Si insurgant aduersus me prelia:*  
Though warres and troubles rise a-  
gainst me. Though the world rage, and  
the

the Diuell fret. Though the flesh lust  
 against the Spirit, yet *in te domine speraui*  
*60*: I will trust in thee: In thee O Lord  
 alone, my God, and my redeemer. And  
 with *David* though my adversaries be  
 increased, and say vnto my soule, there *Psal. 3:*  
 is no helpe for him in his God, yet will  
 I not be affraid for ten thousand. For  
 thou O God art my buckler, and sal-  
 uation belongeth onely vnto thee.  
 O Christ my King thou art my coun-  
 trie, my strength my riches, my hap-  
 pinesse, yea thou art all thinges which  
 tounge can speake, or heart can wis-  
 sh. *here here is the sure ground whereon,* Gregory.  
 to cast our anker, other grounds will  
 but deceiue vs. *Quid carissimum, pa-*  
*radiso locum habet angelorum in celestibus*  
*de paradiso homines celestem.* What is  
 more iecture then heauen, or more plea-  
 sant then paradise? yet the Angels fell  
 from heauen and the lost paradise, why  
 then wilt thou cast vpon man, which is  
 so frail, the world which is so vaine, and  
 the Diuell which is so deceifull. *Praiso*  
*re in ihm qui semper fuit* O no but cast *Aug.*  
 my selfe only vpon him, which is nei-  
 ther

ther fraile, or vaine, subtle, nor deceitfull  
but firme, constant and permanent, wil-  
ling to receiue thee, and able for to help  
thee, euen the Lord thy God, and he  
will nourish thee: and thus much for the  
first part of this text, which is the christia-  
mans laying at anker in the sea of this  
world contained in these wordes, cast  
thy burden vpon the Lord and he will  
nourish thee.

Now followeth the second and the  
third partes, which for the time is  
past, I will contract and finish in a  
word.

The second part is the arriuing of  
the godly man in the hauen of happi-  
nesse: Contained in these wordes, He  
will not suffer the righteous to fall for  
ever, insinuating vnto vs, that the  
godly man shall be tossed in this world  
with the waues of afflictions, and the  
winder of persecutions, but for all this  
he shall be deliuered from drowning,  
and at the last arriue in the blessed ha-  
uen of happinesse, where in we are to  
consider these two things. First the ne-  
cessitie of afflictions, and secondly the  
assurance



assurance of his arriuing in the ha-  
uen.

The first insinuated from the  
comparison of his sayling & the second  
assured from the promise. Who will  
not suffer him to fall for euer; for the  
first.

Mans life is compared vnto a shippe  
sayling on the sea, and therefore he must  
looke for waues and windes to tolle &  
assault him. To a warrefarer the christian  
man is the souldier, and he must ex-  
pect weapons, and men, and all store of  
warlike stratagemes to oppresse him.  
Thus is *Timothie* called the souldier of  
Christ, and therefore perswaded by *Timothie*.  
the Apostle to arme himselfe to  
suffer affliction as a good souldier.

The Christian man is compared to a  
vessel, afflictions are the tooles, & the  
vessel must looke to be cut and squared  
fitt for the vse of that house, for which  
it is provided. The Christian man is  
compared vnto a scholler, the world is  
the schoolehouse, afflictions are the rod  
and the scholler must looke nowe and  
then to tast of the rodde, and vnder goe  
correction.

**Psal. 66:10.** correction. The Christian man is compared vnto gould, the world is the furnace; afflictions are the fire, and the gould and metall must looke to be tried in the fire, that it may be purified.

The Christian is compared to a runner and tryer of matteries, and the wrestler must looke for soiles and for falles.

**Cor. 1.9.24** The Christian is compared to corne and he must looke to be sifted and threshed with the flayle of afflictions. The Christian man is compared vnto the grape that must be pressed, strayned and stamped with tribulation. Thus God dealeth with his children as a father

with the sonne, whom he most loueth, as

with the patient, whom he

**Luke. 15.** most affecteth, specified by the louing father vnto the prodigall sonne, by Christ vnto the theife vpon the crosse.

This was the way for all the good men vnto heauen, as appeareth by the marks the Prophets, the Apostles, Christ, and his saines, wherefore we must accept

**Heb. 11.** of afflictions, as our Lords most fatherly corrections, first because God is the sender of them and being our father he

will

will send nothing vnto his children, but that which shall be for their good and profit. How mercifull was hee vnto the wounded man that fell among theiues, How carefull was hee of the sheepe that was lost in the wilder nesse? Luke. 15.  
 and how pittiful ouer the diseased, that were sicke, blind, dounb, and deafe, for Math. 9.  
 vnto whome saith God shall I haue respect, but vnto him that is miserable, poore, brought low, troubled in spirite, and standeth in awe of my words. Mar. 11. 29.  
 Secondly because God that sendes them is almightie, and able to deliuer vs: Our father will not suffer vs to be tempted aboute our strength. Thirdly because afflictions are short, yet a little and hee comes. Though mourning be at euen yet ioycometh in the morning. Thus was *Ioseph* now a prisoner, by and by a Prince. *David* erewhile a banisht man, and despised, by and by a King & much respected; *Iob* a man euen now afflicted and contemned; by and by againe in much prosperitie and of all regarded. Esay. 66. 2.  
 Fourthly because we are sicke, God is the Physitian, affliction the physicke, & Cor. 1. 10.  
 we Psal. 30. 5.

we will suffer the phisician to giue vs bitter potions, and the surgeon to cutte and to launce our bodies. And why not much more God, who though hee kill yet will make aliue, and though hee wound, yet will make vs whole: In a word because afflictions bring vs to know God and our selues, to awake vs from sin, and conforme vs to the image of Christ his sonne, because in trouble betimes shall they arise vnto mee saith the Lord, and while wee are punished, we are corrected of the Lord, that wee should not be condemned in the world Let vs cry with *Austine, hic seca, hic vire, ne perdamus eternum*, here cut, here launce, here box, here burne least I perish with Diues and the rest of the wicked in the fire of hell which shall neuer haue an end, yea let vs reioyce in afflictions as did the Apostles, let vs receiue them with thankes, seeing we suffer no more for our sinnes, then Christ for vs, which had no sinne. And seeing the disciple is not aboue his master but by this way Christ our master entred into his glorie: let vs humble our selues in afflictions

Actes. 3.

Mat. 10.

afflictions for hee that will followe Luke. 24.

Christ, must deny himselfe: And afflictions are Gods cognisance to shew vs

who is our Lord and maister. Let vs

repent vs of our sinne, for God is verie

ready to forgie otherwise the Lord

will visit sinnes with scourges, And let Esay. 33.

vs continually call vpon the Lord, for

so he commandeth saying: call vpon

me in time of trouble, and I will deliuer

thee, Thus did *Hezekias* in his sickenes

and *Peter* in the Prison, and the one Kinges. 2.

was healed, and the other deliuered; the

paines of hell (saith *Dauid*) came about

me, and the snare of death ouertooke Acts. 12. 20

me, but in my trouble I called vpo the

Lord, and he heard me, for whosoever Psal. 18.

calleth vpo the name of the Lord shall

be preserved. And thus much for the

first point which is the necessitie of af-

flictions Now followeth the secod which Rom. 10.

is the certaintie of deliuerance, and arri-

uing in the hauen of happinesse noted

out of these words. He will not suffer

the righteous to fall for euer. This is

warranted from these arguments. First

from the fore knowledge of God, who

seeth

seeth all thinges before they come to  
 passe, and therefore seeth the afflictions  
 of his people, as he beheld the Israelites  
 afflictions, & will deliuer the godly now  
 as he deliuered his people then. For I  
 haue surely seene the trouble of my  
 people (saith God) which are in Egypt  
 Exod. 3. 78 and haue heard their cry, and therefore  
 am come downe to deliuer them, and  
 to bring them into a land that floweth  
 with milke and hony. See, they shall be  
 deliuered because God foreseeth their  
 calamities, neither is his sight more dim  
 or his loue lesse now to them that feare  
 him. All thinges are naked and open  
 in his eyes, he behouldeth the endes of  
 the world, and seeth all that is vnder  
 heauen. He seeth all thinges, hee hea-  
 reth all thinges, and rewardeth all  
 thinges.  
 Orpheus: Secodly from Gods goodnesse, and  
 Luke. 10. 28 loue that is vchangeable towards his  
 seruantes, for God hath written their  
 Luke 15. 50 names in heauen, and hath them in his  
 booke of accounts. He will not lose  
 the lost sheepe that is gone astray.  
 They are in Corporated into his  
 Cittie,

Cittie, and he knowes them by their names.

Thirdly from his promise, who hath promised when they crie vnto him, he will deliuer them: the certaintie hereof dependeth vpon his truth, which cannot lye, and vpon his omnipotency which cannot faile.

Fourthly from his iustice which will giue to euery one according to their desertes and therefore if not in this world yet in the world to come he will giue a worthy blessinge vnto the godly.

Fifthly from his mercie, which maketh his sonne to shine both on good and badde, and will not alwaie forget his mercie vnto his seruants that call vpon him. This is Christ his banner, vnder which the seruants of Christ especially do march. This is their tower wherunto they fly in all their assaultes, yea this was that which brake hell gates to let out the seruants of God, and it will open the dores of heauen to let in all those, that with true faith cast vpon Christ their true ground & foundation

which you must knowed has

Lastly this is warranted from the ex-  
amples of all the Saints in Holy writte,  
whome God preserved in the time of  
trouble. Noah was saued when the  
world was drowned; for he trusted in  
God. Lot was preserved when Sodom  
was burned for he serued God. The Is-  
raelites were deliuered, when Pharaoh  
perished because they where the peo-  
ple of the Lord, what should I shipp v-  
p a volume of examples? when Dives  
perished in hell for his wickednesse, *La-  
zarus* was carried into heauen for his  
godlinesse, a kingdome, a throne, and  
paradise of blisse, not like earthly king-  
domes full of troubles (as was *Darius*)  
nor momentary as was *Salomons*, but a  
kingdome more pure then the sunne  
which nothing can corrupt, more rich  
then pretious stone which nothing can  
valu, a kingdome which neither eye hath  
seen, nor the glory thereof can any  
tongue relate. What souldier would not  
indure any hard shippe for his kingdome  
what wrestler would not suffer any sor-  
tes for his wager? What runner any  
labour

lab  
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Pomp



labour for this prise? what prisoner any fetters for this libertie? what glutie any abstinence? what Diues any pover- tie? what *Abraham* any pilgrimage? what *David* any banishment? and what Saint all calamitie, and affliction for this paradise? only cast and trust vpon him and he will provide it for thee: for he will not suffer the righteous to fall for euer. But the vngodly shall be throwen into the pitt of corruption. And this is the last part of this text: which containeth in it the shipwrack of the wicked man: who all be it he saile top and top gallant in the sea of this world, and flourish for a while, in the vanitie of the same, yet shall the waues of an euill conscience toss him, and the winds of Gods iudgments vterly ouer throw him.

*Quid Crassus, & Pompeius euerit?* Satyr.

*Summus nempe locus nulla non arte  
penuis.*

*Magnaque nominibus vota exaudita  
patris.*

The stocke of Crassus, and the house  
of Pompey flourished in Rome for a

space, but being erected and sette vp by  
ill meanes, & subtiltie: was ouerthrowne,  
and came to nothing. This the scrip-  
ture abundantly proueth vnto vs. Som-  
times telling vs of the prosperitie of the  
wicked, and sometime shewing vs a-  
gain the destruction of the sinner. Thus  
when Iob had declared vnto vs, the flou-  
rishing estate of the wicked, vpon the  
necke thereof he inferreth the lamenta-  
ble fall of the vngodly. Now he saith;  
they liue, wax old, and grow in wealth  
their houses are peaceable, and their bul-  
locke falleth not, they send forth childre  
and reioyce in the sound of the harpe,  
and Organes, they spend their dayes in  
wealth, and the rod of God is not vpon  
them, yet he concludeth; Let the coun-  
sell of the wicked be farre from me; for  
their candle shall be put out, and des-  
truction shall come vpon them; they  
shall be as stubble before the winde, &  
as chaffe that the storme carrieth away,  
yea God will lay vp sorrow for him, &  
when he rewardeth him, he shall know  
it. So when David had well nie slipt,  
beholding the prosperity of the wicked

Iob. 21. 71.

Psal. 73.

yet

yet entering into the sanctuarie of God  
 he vnderstood the slippery ende of the  
 vngodly: who are suddenly destroyed  
 as a dreame when one waketh: For the Psal. 6.  
 way of the sinner shall perish. *Gemina*  
*sub terra via ad manes sunt, Via est pi-* Exod. 14. 18  
*orum, sed malorum est aliter. Te nullus*  
*error habens, est ius inferis.* There bee  
 two waies: the one leadeth to heauen,  
 the other to hell, the one is for the good  
 the other for the bad, and we may be a-  
 ssured that God is iust, who will reward  
 them both according to their workes.  
 The first shall prosper, for the Lord will  
 blesse them, but the second shall perish  
 for the face of the Lord is against them.  
 that do euil, to cut off their remembrance  
 from the earth. *Pharaoh* sayled in pro-  
 peritie for a while, but at the last he suf-  
 fered shipwracke, and was drowned. Ester. 9.  
*Haman* sayled a loft for a while, but at  
 the last, fell into his owne pit, and was  
 hanged: *Antiochus*, prospered for a  
 while, but at the last was slaine by *Try-*  
*phon*, and perished. Thus shall the tras-  
 gressors be destroyed, & the ende of the  
 wicked shall be cut off. What should

There reckon vp the temporary flourish of *Flored, Nero, Domitian, Traian, Hadrian, Valerian, Aurelian, Dioclesian, Maximinus, Maximianus*; and infinite others? Were not some of them deuoured with wormes, others spat out their lungen: some killed themselves, others were murdered by their seruants: some died of drop sic; others of an apoplexie some were taken captiue by the foe, & others destroyed by the enimie? For God will rayse vp aduersaries to *Salomon* for his sinnes, and muster all the host of heauen against the wicked for their offences. A Lyon out of the Forrest shall sleie them a wolphe out of the wildernesse shall destroy them a Leopard shall watch ouer their Cittie, and euery one that goeth out shall be torne in peeces, because of their transgressions.

*King. 1. 11.* *Indee* came to perdition by the halter, *Labin* was deuoured with dogges, *Elianus* was stricken blind, *Manes* was head aliue, *Arrius* died of a flux, *Nestorinus* was swallowed vp of the earth, *Benedict* the 9. was strangled by Sathan, and *Zoroastes* burned by the Diuell.

The

The blasphemers was stoned: and the  
 child that learned betimes to sweare  
 was possessed of the duell: the man that  
 gather'd sticks on the sabbath was sto-  
 ned: and *Achan* that regarded not the  
 sabbath was destroyed, *Abigail* was ha-  
 ged by the haire: and the posteritie of  
 disobedient *Cham* was abolished: verily  
 the vngodly may make a shew for a  
 while, but they are set in slippery  
 places: For they shall be consumed.  
*Cain* must be a runnagate for his mur-  
 ther: and *Sodom* burned for vnclean-  
 nesse: *Achan* was stoned for taking a  
 forbidden garment: *Lea*, *Carposimus*  
 was smitten from heauen for sacrilege  
*Amasias* must die in a polluted lande  
 for false witness: *Darius* Princes weare  
 into the Lions den for accusing *Daniell*.  
 Thus will the Lord raine vpon the  
 wicked, snares fire and brimstone. His  
 hand shall finde out all his enemies and  
 his right hand them that hate him yea  
 the Lord shall destroy the in his wrath  
 and the fire shall deuour them. Where-  
 fore let vs be wise like the children of  
 this generation, and learne one lesson

Leuit. 24. A

Greg. lib. 4.

Dial. 8.

Numb. 15.

Sam. 2. 16.

Deutri. 7.

Psal. 73.

Genes. 4.

Amos. 7.

Daniell.

Psal. 11.

Psal. 21. 9

Act. 14.

Ad. 14.

Ad. 14.

Ad. 14.

Ad. 14.

Ad. 14.

Ad. 14.

Psal. 33.

Ad. 14.

Ad. 14.

Psal. 37.

Ad. 14.

Ad. 14.

Ad. 14.

from the men of Tyre, and Sidon, and  
that is, as they that feared the anger of  
Heli the Prince, came to *Blasius* the  
chamberlaine to desire peace: so wee  
fearing the anger of God the Father,  
let vs go vnto Christ the sonne, To  
make atonement for vs; The way  
must be: First by prayer to labour  
for faith. Secondly by faith to attaine  
repentance. And Thirdly by repen-  
tance to bring forth a new life, for-  
saking old *Adam* the man of sinne,  
and putting on the newe Christ the  
man of righteousness. For then  
God shall bee our father by adopi-  
on, and blessed is the people, whose  
God is the Lord: euen the people that  
hee hath chosen for his inheritance.  
And then though Father, and Mo-  
ther forsake thee, afflictions and all  
the world do bande against thee yet  
will the Lord gather thee vp, and  
with his mightie arme defend thee.  
And therefore cast (with *Daniel*) vpon  
the Lord and hee will nourish thee.  
For he will not see the righteous pe-  
rish for euer, but the wicked shall  
be

be throwen into the pit of destruction. Whereby thou maist know howe to withstand the assaults of Sathan, who taking advantage vpon thy homebred Atheisme, stirreth vp thy impatient nature to wage warre against thy Creature, and say with the wicked in Malachie. It is in vaine to serue God, for they that worke wickednes are exalted: as who should say. To serue God is neither good for God nor profitable for man. First it is not good for God, for if thou beest righteous, what givest thou vnto him, Or what receiveth he at thy hand? Secondly it is not beneficiall vnto man, for then it should be in one of these respects, either that God would blesse vs for our seruice, or not punish vs for our sinnes: but neither are the good men rewarded for there well doing, nor the bad punished for there wicked working, & therefore it is in vaine to serue God: ye on the contrary it is good to be bad and best to be the worst. For are not the humble debased, and the proud exalted the wicked man rich and the good man

Malach. 3.

14.

Ioh. 3. 17.

poore

poore doth not oppression and iniury  
 deceit and cosynge, diling & swearing  
 bring in weath and olitic, but true dea-  
 ring makes we and pouertie.  
*Geminus darent, horto, pretor, mifer,*  
 was not Nabuchadonazar mightie, yet  
 proud, Pampie great, O yet sacrilegious,  
*Boskies rich yet a blasphemers, Alexander*  
 a Monarch, yet fal of synon.

Malac. 8. 2.

17.

Mal. 10. 11.

13.

Prou. 5. 21

Orpheus.

*Aude aliquid rebus gaudiis, et carcere dig-  
 no, finis est, aliquid uictis laudare, et aliter*  
 verily he that would be rich let him be co-  
 reous, & he it would be poore let him be  
 righteous; he it would be great let him  
 be vitious, & he that would be little &  
 of no esteē, let him be virtuous. For God  
 either delights in thē that do full, or be-  
 holds not our actiōs; or els hideth away  
 his face & will not regard al which thou  
 hast harden now answered by prac-  
 tis, & proued false by wofull experience  
 for God is no idle spectator of our actiōs  
 nor vaine beholder of our works, he will  
 befauousable into the good, & most se-  
 uere against the bad. The waise of man  
 are before the eyes of the Lord, & he pō-  
 dereth all his paths, he beholds all things  
 heares



hears all things & rewards all according  
to there workes. If thou doest wel (saith  
God vnto Cain) shalt thou not be ac-  
cepted? & if thou doest not well sin li- Gen. 4-7.  
eth at thy dore: and saith the heathen  
man.

*Si genus humanum et mortalia tantis ar-  
ma, asperare deos membra fandi atq; ne-  
fandi.* Albeit mortal man is not able to offend thee, non his weake arme sufficient  
to command thee, yet the immortal God  
that keeps a register of our wayes will  
one day sette a due desert vpon our  
workes.

But thou wilt say this punishment which  
God reserves for an other day is very  
late: And yet thou must know when it  
shall come it will be too bitter.

*Ut in gaudiis dei delectetur, sed tunc  
tunc pena grauiore supplicij compensetur.* Valer.  
God is slow indeede vnto anger, and Maxi.  
very loth to come vnto reuenge, but  
when he comes he will recompence his  
shulnes with the greatnes of his puni-  
shments. Thus he dele with the olde  
world, with Sodom, with the Iewes, day  
by day, yere by yere, age after age ex-  
pecting

pecting these repentance, being called  
more properly *pater misericordiarum* then *iudicium*  
the father of mercies; then of  
iudgments, because the first proceeds  
from himselfe: the second from our  
sinnes.

Howbeit thou wilt say againe: if  
God did so mislike sin or were able to  
punish it he would shew some token  
of his power and iustice in this life. Truly  
so he doth remember the fall of the  
Angels, the banishment of Adā, the  
confusion of Babel: the drowning of  
the old world, the burning of Sodom:  
the overthrow of Pharaoh: Saul: A-  
solan: Herod: Iudas: the sword, the fa-  
mine, the plague instruments of his po-  
wer and iustice. And if thou wilt learne  
to distinguish of Gods punishments,  
which are two fold, open, & secret besides  
his open punishments which are common  
thou shalt finde his secret punishments  
to be continual, namely the sting of con-  
science which like a neuer wearied fillic  
will pursue the night & day vnto iudge-  
ment. The heathē mā could call a guilty  
conscience *occulum flagellū dei* Gods hid-

Aug. in  
Plal. 30.

gnif 209

den

den whip; *Caine* felt the smart thereof; and thou canst not auoyd it.

Notwithstanding thou seest the wicked flourish in this world: which still increaseth thy infidelity & diffidence; & let it not do so, for they haue their portio in this life: thus did *Dines* receiue in this world profit, & pleasure, but *Lazarus* penury & paine: but now is *Lazarus* comforted & *Dines* tormented. Besides this there prosperitie is but momentary: as a dreame, as the ice: as the chaffe before the winde; verily vanitie of vanities all is but vanitie, compared by the Psalmist to the grasse, to the hearb: to the fat of the lambes, to the smoake, to a clowde: that vanisheth away in a moment, whereas the godly shall possesse the land, for the Lord vpholdeth them: the godly shall be preserved for euer, for the Lord is there strength & there saluation, wherefore there ende shall be peace for euer more. O the ye that feare the Lord harken vnto his precept published by the prophet *Esay* saying, cease to doe euill, learne to do well; & giue eare vnto his promise proclaimed by the prophet *Da-*

*nid*

Luk. 16. 29

Psal. 73. A

Iob. 21.

Psal. 37.

Psal. 37.

Esay. I. 16



